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CHRISTIAN EDUCATION

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When Is Education Christian?
 Saving Religion in College
 A Foundation for Christian Teaching
 Religion and Science
 A Christocentric Higher Education

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Christian Education

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Christian Education

Vol. XXX

September, 1947

No. 3

When is Education Christian?

By A. C. BAUGHER*

IT is generally assumed that a college founded and controlled and financially supported by a Christian church will carry on a program of Christian education; and that an institution established and supported by the states does not engage in Christian education. These assumptions may or may not be true. In this paper I shall endeavor to set forth certain basic principles which may serve as criteria in evaluating the function of an educational institution.

It is possible that what I shall present may appear to be an unorthodox interpretation of the meaning of Christian education. But it is my conviction that the content of the curriculum and the philosophy of the individual members of a faculty are the correct criteria by which to determine whether an institution is engaged in Christian or non-Christian education. The origin, the denominational relationship, the source and extent of financial support which a church may give to a college are not generally reflected in the contents of the curriculum nor in the work carried on in the classroom and laboratory. The actual program of education takes place in the interplay between teacher and student. Consequently, it is altogether possible for a so-called state institution to offer a more definitely Christian education than a so-called church-related college. Let me repeat, that the source of financial support, and the legal control of a college is no reliable index of the educational philosophy that prevails in an institution.

The actual test as to whether or not education is Christian must be based upon what goes on in the classroom rather than on the

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personnel of the board of administration, or the name of an institution. Consequently, I shall present four criteria as bases for evaluating an institution as to whether or not it is engaged in Christian education.

Education is Christian when it holds a Christian attitude toward the origin of the universe and of life. Such an attitude is based upon the conviction that there is a divine plan in the creation of the earth and of man.

Recent achievements in releasing atomic energy make it necessary for all of us to give further thought to the problem of the ultimate nature of matter. We are practically driven to the conclusion that all matter is but a form of energy. I have profound respect for the facts which compel us to think in this direction. The achievements of the astronomer, the physicist, and the chemist all conspire to lead to this conclusion.

But what have we actually learned when we have discovered that matter is but a form of energy, if we do not know the real nature of energy? We have merely shifted the weight on the other foot. And, so long as we do not know the ultimate nature and source of neither matter nor energy, how can we be certain about the origin and nature of the universe?

However, scientists and philosophers have ventured several different theories as to the origin of earth. At one time they advanced the nebular hypothesis to explain its origin. Then a little more than 25 years ago, the Tidal Wave Theory was brought forward to explain how the earth was formed. According to this theory, the planets, including the earth, were formed as the result of a giant tide raised on the surface of the sun by the gravitational attraction of a passing star. Astronomers admit that the chances of a star to again pass so near to the sun and to repeat the formation of a planet like the earth is only about 1 in 2 billion. Accordingly, the origin of the earth is regarded as an accident—the product of chance.

If the origin of the earth was an accident then what is left of the Christian view of *design* and *purpose* in creation? But someone will say that this chance passing of the star could itself have been a part of God's plan. Then, if so, why call it "accident" or "chance"? Why not approach the problem as the writer of

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Genesis did, when he said, "In the beginning, God created the heaven and the earth." At least no scientific harm is done to use this concept as a starting point until the astronomer or some one can give us a better chance than 1 in 2 billion.

Again, some scientists believe that the appearance of life on the earth was the result of the chance meeting of several billion congenial atoms which assembled themselves into several million molecules in a friendly environment until finally life and living organisms developed.

Whether the earth and life came into being by fiat creation, or whether both came via the slow circuitous route of physical and organic evolution seems less damaging to the Christian viewpoint, than if we were to attribute their origin to mere chance and accident, because both would at least allow room for a divine plan and purpose in creation. This same concern is well expressed in a statement by John L. Chambliss in the June, 1947, issue of *The Scientific Monthly*:

That a man is conditioned by his environment we all know, and it should be equally plain that men in general are affected by their larger environment, that "cosmological environment," in which they share as partakers of the same civilization. It should be obvious, I think, to any reasonable man that if the men of any age picture themselves as living in a universe in which they do not really belong, in which their God is an abstraction, their earth the result of a cosmic accident, and they themselves and life itself but fortuitous phenomena, having no real status in the universe as a whole: if this be their world-picture, it is bound to be reflected in their lives and in their civilization.¹

If education is to be Christian, place must be given for divine purpose and design in the origin of the earth and of man. Any educational institution that sees to it that this Christian view is upheld in the classroom is engaged in Christian education regardless of its name, its origin, its control or its source of financial support. And conversely, no amount of pious claims of being a church-related institution can counteract the effect of the acceptance of an accidental, chance, tidal wave theory, as an explanation

¹ Chambliss, John L., *The Scientific Monthly*, Vol. LXIV, June, 1947, No. 6, p. 464, 465.

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for the origin of the earth. Nor can a Christian institution accept the theory of an opportunistic aggregation of congenial molecules in a friendly environment as a satisfactory explanation for the appearance of man on the earth, and still believe in a supreme intelligence in control of the universe.

Secondly, education is Christian when we recognize a divine purpose running through history. Voltaire claimed that history was, "little else than a picture of human crime and misfortune." Such an interpretation of the meaning of history is pessimism and skepticism at their worst. If we were to accept this definition, then truly history would be little else than the debris of the centuries.

Plato believed that history repeated itself in cycles of 72,000 years in length. The suggested length of these cycles itself makes one hesitate to place much confidence in his theory.

However, we cannot with a wave of the hand, dismiss these theories entirely. In certain respects history does repeat itself. Toynbee in his "Study of History" tells about 21 different civilizations, five of which remain, the others have disintegrated and some have almost entirely disappeared. From a layman's point of view this may seem to prove that history does repeat itself. But a more careful study of Toynbee's arguments reveals that the rise, growth, decline and disintegration of one civilization after another bears irrefutable testimony to the immutability of the laws of the universe. To say that history repeats itself is another way of saying that the physical and moral laws operate with unrestrainable regularity and their violation produces predictable consequences. Thus when the climate and geography of a land, in which a certain civilization flourished, change radically, then that civilization will either disintegrate or will have to move to an area duplicating essentially its original friendly climate and geography or it will have to modify itself until it can respond successfully to its new environment. This has been demonstrated in the Egyptian civilization in the Nile Valley from 4000 to about 2070 B.C., and again, in the Hellenic civilization which flourished from about 600 B.C. to 31 B.C.

History is more than a record of man's follies and the cruelties he inflicted upon his fellowman. It is more than a diary of a

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nation's struggle against other nations and the building of empires. History is more than a record and résumé of the clash of civilizations. If our education is to be Christian we must have a different interpretation of history. We will need to at least be able to see some faint glimmer of a divine pattern being worked out for the human family.

Or we can regard history as a mighty drama, in which individuals and nations and races are the actors and in which civilizations represent different acts and scenes.

We are inclined to accept Cervantes' definition, when he said "history is the depository of great actions, the witness of the past, the example and instructor of the present, and the monitor of the future."

A former president of the United States has also stated beautifully and accurately the Christian's interpretation of history:

The world's history is a divine poem of which the history of every nation is a canto and every man a word. Its strains have been pealing along down through the centuries, and though there have been mingled the discords of warring cannon and dying men, yet to the Christian philosopher and historian—the humble listener—there has been a divine melody running through the song which speaks of hope and halcyon days to come. (James A. Garfield)

Education is Christian if it has a place for God in the affairs of men and nations rather than regard the human family as mere puppets compelled to operate under the blind forces of geography and climate, driven hither and yon, simply repeating the show over and over again. We are not interested in a merry-go-round philosophy of history—one civilization getting on where a preceding one got off—never getting anywhere. Such a theory we cannot accept. Any semblance of history repeating itself should be interpreted as an upward, spiral-like movement. We are challenged by the conviction that mankind is going somewhere. We are slowly but certainly moving in the direction of the Kingdom of God. The finger prints of God can be seen in deeds of love, mercy, forgiveness and fellowship among the nations of the earth.

In the third place, if education is to be Christian it must be undergirded by a philosophy of learning which will be consistent

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with the experience of mankind in all the areas of knowledge. During the past decade there have been so many startling achievements in science that we have already been obliged to restate some of our so-called fundamental laws of physics and chemistry. There are still many textbooks in our class rooms which state that "matter can neither be created nor destroyed." This statement is no longer true. Scientists have succeeded in converting matter into energy. And we should not be greatly surprised if they announce shortly that they have succeeded in reversing the process. Today we define the term energy as "capacity for doing work." But this definition is undoubtedly as inadequate as was the explanation of the ordinary lift pump in 1660 when the best that they could offer as an explanation was that "nature abhors a vacuum." The author of a textbook of physics of less than two centuries ago in attempting to explain the principle of the steam engine, said "The steam engine is a very complex machine. No one really understands how it works." Today any high school girl or boy studying physics must be able to explain how a steam engine works or fail the course. Less than 25 years ago mathematicians "proved" that no material body could travel faster than the speed of sound since air resistance would produce enough heat to melt the body. Today, experimentation is carried on with projectiles moving at subsonic, transonic and supersonic speeds.

A few years ago General Motors distributed an interesting little story which illustrates how incomplete our so-called modern scientific knowledge is. The story is "The Bumble Bee Cannot Fly."

According to the theory of aerodynamics and as may be readily demonstrated through laboratory tests and wind tunnel experiments, the bumble bee is unable to fly. This is because the size, weight and shape of his body, in relation to the total wing spread, makes flying impossible. But, the bumble bee, being ignorant of these profound scientific truths goes ahead and flies anyway, and manages to make a little honey every day!

Obviously there are many areas in life which remain unexplored and unexplained. Undoubtedly our directed efforts and our conscious learning are based upon the primary sensations gained through the five senses. But what teacher has not been

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startled by momentary flashes of illumination and inspiration or "hunches," quite apart from our ordinary senses of taste, smell, touch, hearing or seeing. One of our country's great preachers said:²

No folly of religion, therefore, could be more ruinous than to endeavor to join itself within the categories and vocabulary of contemporary science . . . ; but deep within us like wells . . . ; that behind the race is an Eternal Purpose, like the hills from which our help comes, and ahead of us hope, like a sun forever rising and never going down. . . .

There are great experiences in life for which our natural laws have no adequate explanation. Naturalism and pragmatism have their place in education but there are recorded achievements of the intellect for which psychologists have little to offer as an adequate explanation. Rufus M. Jones, the Quaker philosopher, testified to this truth when he said:³

There come high moments when we find ourselves where we know we belong, when the Beyond is here, and the Yonder is present. These eternal moments take the soul to the very heart of reality. Many times I have found my way home in the dark because my feet felt the road when my eyes could not see it. There is something in us, deeper than hands and feet, that finds the way to the Central Reality, and when we arrive, we know it.

If education is to be Christian it can never be satisfied to deal only with that which is immediately satisfying. It stakes out for itself long aims and distant goals. It is based upon the firm conviction that some of life's greatest values are beyond the realm of the temporal. The Christian religion finds greater confidence and inspiration in things that are mysterious than those which are accidental. And it refuses to believe in the finality of the five senses.

In the fourth place, if education is to be Christian it must give definite emphasis to the teachings of Jesus Christ. The American system of education is recognized as one of our country's greatest social achievements. It has helped to develop in three centuries

² Fosdick, Harry E., in "As I See Religion," pp. 138, 139.

³ Jones, Rufus M., *The Radiant Life*, The Macmillan Co., pp. 31-32.

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the life and resources of an unexplored continent until today it stands with the great nations of western civilization. Education has helped to make possible these accomplishments.

The aims of public education in the United States are well expressed by the seven cardinal principles of education, namely: (1) health, (2) command of the fundamental processes, (3) worthy home membership, (4) vocation, (5) citizenship, (6) worthy use of leisure, and (7) ethical character.

Christian education supports all of these aims, and in addition, it champions the cause of religion. Christian education recognizes the Church as an institution created by God through Jesus Christ, and that as such it is the agency which has through the centuries been the vanguard of progress. Few, if any, hospitals existed before Jesus told the story of the Good Samaritan taking an injured man to an inn and offering to pay for the services of the inn-keeper. There were few if any organized relief agencies until the early Church established such an organization after the Grecians complained against the Hebrews. The program of teacher education in America began when Rev. Samuel T. Hall, pastor of a church in Massachusetts, organized a class for teachers in his Church school. The idea of world brotherhood can be traced back to the proclamation that God of one blood made all the nations of the earth. This concept will need to be recognized as the basic foundation of a permanent organization of the nations of the world. The greatest progress in medicine and scientific research has been made in response to the efforts to relieve human suffering.

Through the practical application of the doctrine of redemption the Church with her allied agencies has become the greatest salvaging organization on earth. She moves on the assumption that human nature can be changed. She aims to replace greed by generosity, selfishness by altruism, and excessive nationalism by world brotherhood. These are some of the teachings of Jesus Christ which the Church has proclaimed through the centuries and across the continents. Christian education is one of the organized agencies through which the Church champions these ideals.

The church-related college has the solemn obligation to educate

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leaders for this program—men and women who will enter all worthy vocations and who will pioneer in establishing these ideals of the church through all the world.

In summarizing then—since Christian education is based upon the conviction that God planned the universe, and the earth as the habitation of the human family, we find it difficult to accept the theory that the earth was formed when a wandering star accidentally passed so near to the sun as to produce a tidal wave. Neither can we accept the theory that life on the earth started when several billion congenial atoms accidentally got together to form several million congenial molecules in a friendly environment. To accept such theories of “accidental origin” would leave little or no room for the conviction that God has a planned program for mankind. The Christian can live as consistently in a world of “mystery” as in one of “accident.”

Secondly, although we do recognize a similarity in the rise and fall of one civilization after another, however, we cannot go along with the commonly expressed belief that history merely repeats itself. If this were true then the development of human society would be likened to a merry-go-round—one civilization getting on where the preceding one got off. Christian education moves on the assumption that an upward, spiral-like movement more accurately describes the course of history. It is our confirmed faith that the human family is slowly but certainly building up to the Kingdom of God. Christian education acknowledges the hand of God in the affairs of men and nations. As time marches on the character of God is being revealed to man.

Thirdly, we believe that great unexplored and unexplained areas of life lie beyond the reach of our ordinary sense perceptions. And that great moments of inspiration, of faith, of creative work such as in art, music, literature, and scientific discovery are more than subtle cerebral processes produced by the stimulation of our ordinary senses.

Fourthly, Christian education must do more than uphold the seven cardinal principles of education with a mild Christian bias—it must in addition champion the doctrines of the Church of Jesus Christ, and prepare men and women who will dedicate themselves to her ideals and service.

Let us Save Religion in College

By EDGAR HANKS EVANS*

THREE hundred years after the founding of Harvard College, something had happened to the ideal of education under Christian auspices. At the commencement in 1935 President Conant said, "I shall attempt no excursion into the fields of religious belief; that is not the function of a baccalaureate sermon in this college in the 'Twentieth Century.'" Now it is generally admitted that religion is the source of education. The Christian Church is the mother of colleges. In this country there are over four hundred colleges supported by church members which require certain courses in religion as a prerequisite for graduation. But of the large number of remaining colleges it is pertinent to ask whether the absence of required religious training has favorable or unfavorable results and whether all colleges should require religious instruction if it is legally permissible.

Dr. Henry C. Link and Philip E. Wentworth testify that their irreligious college training deprived them of their religious convictions without supplying anything to take their place. The critical moral situation that existed in some colleges manifested itself in recent years in a succession of shocking criminal acts committed by their students. Murder, blackmail, and gross immorality have been widely publicized in the press; recently a nationally known magazine published an account of startling immorality in an anonymous sorority. These things show an absence of moral and religious restraint. They took place in institutions where religious instruction was absent or at best elective. It is either an amazing coincidence that this should be so or it shows a great need for religion in education both before and in college.

Religion remains a vital matter in many colleges, but in a large number it plays virtually no rôle. The failure to develop and deepen religious interest is due in part to the reduction of re-

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ligious instruction on the theory that its cultural and educational value is too small to demand inclusion in the curriculum. It is also due to lack of an adequate religious program and the absence of an active concern about religion by the faculty. This latter statement has to do with spiritual cultivation and with life as well as with educational policy.

Opposition to religious instruction began already with Tom Paine and the French Revolution; it continued with the influence of German universities in the latter half of the nineteenth century. America was rather susceptible to these influences. Importation of European professors flooded our youth with European thought. Robert G. Ingersoll developed a large following in this country. Ethics was education's compromise with religion. Agnosticism became fashionable; indifference to religion developed into actual hostility to it. President Eliot of Harvard perhaps gave the most direct impetus to abandonment of religious requirements with his introduction of the elective system.

Faculty indifference to religious requirements results in excluding religious prerequisites; this in turn develops student indifference; then all that is left is a smattering of elective courses poorly attended by a few strongly-motivated students. The abandonment of religion becomes nearly complete.

Objections to required courses in religion arose from educators, not from students, parents, or the public. None of the objections could not have been answered by consultation and tact. The objection that the psychology of requiring religious training have proved a strengthening influence on the life and character of students. Some educators qualified their objections by stating that higher education without religion could not give "the best results in character and personality." Colleges moreover which offer elective courses in Biblical study must be convinced of their value; else they would discontinue the courses.

There are good reasons for requiring Bible courses in colleges. The expressions of a large number of the world's most famous statesmen, writers, scientists, and philosophers show a strong advocacy of knowledge of the Bible and devotion to religion. Said William Lyon Phelps: "The Bible is not only the foundation of modern English literature; it is the foundation of Anglo-

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Saxon civilization . . . no other learning or culture can form a proper substitute for education than a thorough knowledge of the Bible."

"Shall the academic world," asks Irving Bacheller, "seek to discredit and hide from the young the great sources of inspiration as if it were ashamed of them?"

The elective system was hailed as a great advance in education, but it is not applied to what are considered curricular essentials of an education, such as history and science. On the other hand religious courses are put in curricula as elective. Naturally then they are chosen last or not at all when a schedule of study is made up. The system has become an unwarranted if unintentional discrimination against the study of the Bible and religion. It is sometimes averred that teaching of religion is not necessary because in literature and history courses so much comment, explanation, and reference to religious events and influences is necessary that students learn religion in these courses. Would those who argue thus intrust scientific training to such haphazard procedure, not giving any course in science because some scientific formulae are sometimes found in a study of mathematics?

Dr. Compton has said: "History shows no agency comparable in influence with Christianity and Judaism in bringing the spirit of good will among men." Religion is a strengthening, deepening, and beautifying influence in life and character.

Two hundred and one colleges recently reported that religious courses were considered basic in their college curricula, and were required for graduation; that a knowledge of the Bible and religion is essential to a liberal education and formation of a better philosophy of life.

A Christian liberal arts college must have something besides church relationships, chapel exercises, Christian faculty members. It must have required courses in religion for all students. The primary function of a college is education. Hence a Christian college would be failing academically if it did not require actual courses in Bible and religion. For one to obtain a reasonable Christian education without being taught the Bible is as likely to happen as to reach an understanding of the higher mathematics without a knowledge of the multiplication table.

The attitude of ministers and official church bodies as well as

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the majority of church members is almost altogether favorable to requiring Biblical study in colleges. The experience of the past fifty years shows that whatever reasons there were for abandoning the teaching of the Bible and religion, it is apparent now that ample justification exists for re-establishing such courses where they were formerly required and of strengthening the courses where now existing, both as to curricula and personnel.

As to responsibility for religious courses, former Senator Pepper, trustee of the University of Pennsylvania, wrote in 1935: "I do not think it at all unreasonable for trustees to take the necessary steps to establish required courses in religion and the Bible in any institution in which required as distinguished from elective courses are accepted parts of the educational program."

While the policy regarding the religious life and instruction is in the power of the trustees, it is the responsibility of the faculty to formulate a curriculum in harmony with the charter and adopted policies of the institution. The selection of competent professors is a matter of vital importance and the joint responsibility of administrators and trustees.

A partial inquiry shows that many alumni of colleges not having required Biblical courses are in sympathy with including such courses among requirements for graduation. It will undoubtedly be found that the vast majority of parents with children in college would be favorable to required courses. Informal committees of alumni and churchmen should be formed to bring this matter to the attention of boards of trustees. This has been done at three colleges in Indiana.

In 1939 President Roosevelt said: "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith. When freedom of religion has been attacked, the attack comes from sources opposed to democracy." Education, the daughter of religion, needs to develop a positive knowledge of religion in the minds of all college students. Otherwise education lays the foundation for its own destruction as well as that of the Church. The necessity is clear; the responsibility is clear: trustees, faculties, alumni, and parents face the challenge of the future of Christian training.

Crisis in Education

By HENRY NOBLE SHERWOOD*

OUR colleges and universities face a critical situation. They have more students than they can comfortably house or effectively teach. This never happened before. It is caused by the enrolment of returning veterans. They number over a million young men and women and slightly over half of the students on our campuses. The Federal government pays their tuition and fees, buys their books and supplies, and gives them \$65.00 per month if single, \$90.00 per month if married. This subsidy reflects the faith of the government in higher education and in this faith the veteran entered our halls of learning.

Dormitories are not large enough to care for them. Building material was not available for the construction of new ones, or for the enlargement of the old ones. The government delivered houses from the army camps and citizens opened their homes. Still the colleges could not offer the veterans places to sleep and study. So much publicity was given to this need that our citizens generally felt that housing was the essential problem facing American higher education.

ECONOMIC STATUS OF TEACHERS

The crisis, however, touches the very heart of our educational system, the teacher. It touches his economic status. His salary has not increased to meet higher living costs. Findings recently released by the American Council on Education, covering 70 colleges and universities, show faculty salaries, between the sessions of 1939-40 and 1946-47, increased less than 20%. Living costs for those faculty members went up slightly over 30%. Income taxes during the seven year period were raised so much that faculty salaries in many cases, actually dropped. These faculty

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members, therefore, had to meet an increase of 30% in living costs with a net income less than that of seven years ago.

The economic status of the teacher is the reverse of that of the industrial worker. Bureau of Labor statistics show that from January, 1941, to March, 1946, in 27 manufacturing industries, the average weekly wage rose 51.8%. Living costs for these workers increased only 24.1%. Union officials in many industries are seeking further increases in wages. High wages today because of the thorough organization of labor will be strenuously guarded. The college professor for thirty years living on an average annual salary of \$3,000 to \$3,600 bids fair to continue to receive about this amount and to refuse to use the methods of labor to change his financial compensation.

RECRUITS FOR THE PROFESSION

The educational crisis is also due to the quality of recruits who enter the profession. For twenty years the intellectual level of students in the teaching field has been below that of students choosing engineering, law and medicine. Enrolments in teachers' colleges have steadily decreased for several years. A gain in enrolment appears in these colleges for this academic year due largely to the return of veterans who make up 41% of their total full-time students. They may or may not enter the teaching profession. Very few liberal arts students plan to be teachers in the elementary schools. What has developed in the elementary field is appearing as well in the higher levels of teaching.

MORE STUDENTS FOR FEWER TEACHERS

This crisis is further augmented by what apparently is a new era in American higher education. Over 2,000,000 students have enrolled in our colleges and universities. The ratio of students to entire population is one to 70—a ratio about ten times higher than that of any other country. Educational institutions of all kinds are crowded, and what is worse are short of teachers. During the war when enrolment was low teachers entered other pursuits. Many have never returned to the college campus. And to make matters worse business and industry continue to take from college faculties able men for research and personnel work.

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All this happens at a time when we want to provide a new citizen for a new world!

TESTING OUR EDUCATIONAL FAITH

Few people, if any, have had greater faith in higher education than Americans. The early colonies established colleges as eagerly as they built homes. Beginning with Harvard (1636) they founded nine colleges before the Revolution, and to this number they added sixteen before the death of the first president. Today 1,749 institutions of higher learning, including these first twenty-five, are in operation. In proportion to the total population there is one college for every 80,000 people.

Where are we today? Is this faith strong enough to pay for its own maintenance? American faith in democracy was so strong in this decade that Congress voted colossal sums and conscripted our manpower to preserve it. As a further protection our soldiers now police two fallen empires. It takes an informed citizenship and it requires tested thought for such undertakings. To meet these requirements educational institutions are maintained. At the heart of these institutions is the teacher. He is paramount. Curricula, equipment in the laboratory and library, streamlined administration, important as they are, are of no avail without the teacher. A teacher must eat, wear clothes, warm himself at the fire, and maintain the amenities of social intercourse. Is American faith in education strong enough to maintain the paramount factor in it?

This is the question that calls for an early answer. Delay may bring permanent injury to our entire educational system. A Georgia teacher, earning \$8.25 per week resigned last year to accept \$7.00 per day as a section hand on the railroad. Since 1939 for similar reasons between 700,000 and 800,000 teachers have left the profession. Almost 90,000 are resigning annually. Educational taps have sounded for many teachers in our colleges, universities and professional schools. Their ranks, 67,000 in number, have been gravely depleted.

DANGER OF FEDERAL CONTROL

Many citizens see Federal aid as the answer to the crisis facing our institutions of higher learning. They forget that control

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of the purse defines policy; they forget that bureaucracy corrupts rational procedure and stifles sound initiative; they forget that Federal aid inevitably means Federal domination. Moreover, they forget that national aid will speedily change the nature of those private and church-related institutions that are now administered free from political intervention and whose very existence provides a fortress for the defense of democracy and liberty. Let our state and local taxing units provide the needed funds for their colleges and universities; let our churches respond to the needs of their schools; let private philanthropy give to all institutions of learning. In no event must higher education be subjected to the sapping influence of Federal control and church colleges be brought under an authority that unites state and church.

America must not fail its 2,000,000 college students. They are not all the "great-hearts" of John Oxenham. Many are; they plan

*"To break down old dividing lines;
To carry out my Lord's designs;
To build again God's broken shrines."*

As they crusade for a new world questions must be addressed to their judgment, not to their memory; problems must be solved in terms of lasting values, not in terms of opportunities; patterns must be appraised in relation to world comity, not in relation to narrow provincialism. As these youth pass the educational stations they should find a group of experienced and interested personalities to give them effective instruction, illuminating philosophy, and equipment for the inner controls of life. Will American faith in education provide them with these choice spirits? An affirmative answer is the one way out of the crisis.

Religious Problems and the Undergraduate

BY A. C. REID

ALTHOUGH the undergraduate probably will not use the terms of philosophy or theology, there are difficulties in the field of religion which puzzle, worry, and may mislead him. During this transitional period the student suffers disillusionment and confronts problems. The growth of these and their treatment will be here discussed.

I. DISILLUSIONMENT

The undergraduate undergoes psychological, social, and religious disillusionment. He enters college with a confident attitude, naivete, superficial dogmatism. For him sciences are so exact as to be indisputable, the human mind fully competent and free to illuminate any area of interest. But as he continues at college his positiveness weakens into a wondering doubt. How reliable are the sciences, after all? What can one really know about life? How free is the human mind? The farther advanced our undergraduate becomes, the less sure he is of his early premises. With Faust he feels, "And here, poor fool! with all my lore I stand, no wiser than before."

Socially, the undergraduate finds to his amazement that his somewhat idealistic conception of society is rudely parodied by the exploitation practiced by men and institutions. The student learns of numerous evils and widespread injustice which harshly shock his altruistic attitude. Might seems to make right. Friends and religious organizations, as well as political groups, are used as stepping-stones. The student's idealism may in the face of these facts suffer collapse.

In his youth, the undergraduate accepted religion as faultless, the Bible sacred. But in the history of religion he finds every conceivable type of religious belief and practice. He wonders how much of religion cannot be reduced to biological and psychological manifestations. He wonders about the origin of the

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Bible and the nature of a God who sometimes appears cruel and arbitrary. He can no longer accept uncritically the pronouncements of religious leaders. And worst of all he can often not find men and women to whom he can turn for sympathy and sincere and wise religious direction. The condition of disillusionment is often attended by anguish and brings in its wake a series of formidable problems.

II. THE UNDERGRADUATE'S PROBLEMS

College students and leaders of religious organizations in state and denominational schools give me grounds for naming twelve problems arising in the undergraduate's mind and life:

1. What valid evidence can one offer as proof of the existence of a God? The thoughtful student is no atheist; he is intellectually honest and sincerely desires to know that God is reality rather than a mere product of human thought created out of man's struggle with great natural forces and mysteries, but he is unwilling to found his belief on tradition, creed, dogma, and emotionalism.

2. The silence of God in the face of evil, injustice, and suffering gives rise to the question whether God is a personal God or only universal natural law. Suffering is no respecter of persons. Missionaries are not exempt from jungle fever. "It is the will of God" does not and should not suffice for the student.

3. Was Jesus divine in a unique sense? Or was he a great teacher devoted to an ideal such as Socrates and Spinoza? The student rebels at efforts to dictate to him. It cannot be simply demanded of him to believe that Christ was God incarnate.

4. What is the evidence to show that prayer is actually communion between God and man and not merely psychological discipline? The student's sense of fairness demands impartiality. He is reluctant to believe that God will help one who has friends to pray for his recovery from illness and ignore one who has no friends to offer prayer for him.

5. What is and does man possess "an immortal soul"? Or are these terms "soul" and "immortal" only notions born of experience and the "instinct" of self-preservation? Why is soul so

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obscure in view of the relative clarity of the chemistry of the body and psychology of the human mind? Why are religious leaders so dogmatic and so vague about the nature of the soul?

6. Should one affiliate with religious organizations? The student is apt to feel that to join an organization whose basic tenets seem to be assumptions which have little apparent influence upon the membership is a piece of sheer futility. Not only standards of efficiency but manifestations of truth does he seek in the church. His problem is accentuated by his failure to discover profound convictions and unshakable loyalty in religious organizations.

7. Is religion a creation of the human mind originating in fear or is it a wholesome personal and social therapy? The student has found that religious concepts and practices are intimately associated with the environment and experiences of people. It appears to him that standards of faith and worship are commensurate with mental development.

8. Is the Bible more than a group of human documents? Fallible men, after all, prepared the canon. The thoughtful student resents the demand that he accept the Bible literally: that word tends to kill the spirit of the Book for him.

9. Is there available a body of religious truth quite independent of reasonable confidence? One may have faith and yet be unable, it seems, to explain the objects of his faith: God, the soul, immortality. The student wants to be shown!

10. What has philosophy to offer as proof of the existence of truth or truths? It seems that no two philosophers can agree except upon their right to search wherever manifestations of truth may be found.

11. What is man's significance in time and space, considering the conclusions of astronomy and geology concerning the extent and age of the universe? A staggering question!

12. What hope can be found in a world full of economic, social, political, and religious turmoil. Confusion and uncertainty are so commonplace that a feeling of hopelessness exists. The student is apt to succumb to an attitude of futility or else to seek cover in amusements and various forms of distracting excitements.

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III. CAUSES OF THESE PROBLEMS

Two conditions which are largely responsible for the seriousness of the undergraduate's problems are poor precollege religious training and a nonreligious collegiate atmosphere. The instruction given in many homes and school systems is not designed to develop and toughen the fiber of character. Information seems largely to have supplanted basic disciplines of work, thrift, honesty, temperance, and honor. Priority of things, cash value, parasitism, are early emphasized in the child's life. Right as a principle is sadly neglected. The child early gains the notion that he should acquire all he can through cleverness and with a minimum of effort.

Public education can afford secular education only. Its emphasis is on things, its motive is pragmatic. Personality is subordinate; curricula are practical. Speak to the average undergraduate of moral laws, principles of ethics, spiritual reality, and he does not understand your language.

Religious training may consist for some of 30 minutes of Sunday School per week, whereas they may spend hours in the theater. The pastor was probably too limited financially to be able to subscribe for periodicals and buy books which would help him strengthen youth in his church. The youth is taught dogmas, traditions, denominational prejudices; he is taught an anthropomorphic God, a provincial piety, denominational loyalty. Much that youth learns in the church will not bear exposure to intelligence.

We do not seem to have sufficient courage to state or practice many Christian obligations. Youth pays a heavy price for this condition; an intelligent young person will inevitably suffer during the period of readjustment that comes when he enters college. The atmosphere of the campus is not always healthful with respect to spiritual matters. The curricula and spirit of many of our institutions have been secularized to an alarming extent. Colleges yield to public demand and allow the departments of philosophy and religion to stagnate. These departments bake no bread, therefore they are not essential. Moreover, the attitude of the faculty to religion and religious organizations is

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often discouraging. Student religious organizations sometimes make themselves obnoxious by a holy aloofness.

Another subtle and harmful influence is the low level of academic standards for ministerial students. The most able men are going into science, medicine, and social service. Many people look with condescension upon religion and those who enter the ministry. Many institutions have yielded again to public preference by producing pragmatically efficient animated commodities rather than intellectually and spiritually developed human beings.

IV. RESOURCES AND POSSIBILITIES

The disillusionments, problems, and causes present a dismal picture of the resistance of religion to the trends of the time. Yet there are unusual opportunities and vast resources available to improve the condition:

1. Our hope abides in youth, plastic, resilient, receptive, hopeful, energetic youth which has a sincere desire to know the truth about life and religion. Whoever loves and educates youth controls our future.

2. Philosophy and religion possess a great body of knowledge—the winnowed wisdom of great souls—which will satisfy intelligence and endure the acid test of practice. Man must be taught how to live as well as how to make a living. He will learn best how to live by walking in the light of the elemental truths of God, man, and goodness.

3. We are making only partial use of our numerous educational and religious organizations. They need spiritual revitalization that they may present the whole truth. Our institutions need to be filled with the spiritual warmth emanating from great personalities who have intelligent and profound convictions and who are so devoted to truth that from them will radiate an inspiring and compelling heat. Family, church, social, are basic institutions which should develop such spiritual warmth.

4. We need to become actually aware of the spiritual reality which we can know but must genuinely experience each for himself. Jesus was constantly in touch with spiritual reality and kept His life aglow with it. When Jesus prayed or ministered he recognized the presence of God.

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The reality and accessibility of God become clear if we do His will. When we lose ourselves in ministering to the unfortunate we shall discover spiritual reality. This is the great thing by which, in cooperation with earnest youth, tested wisdom, and revitalized institutions, youth may be firmly and inspiringly directed to a true and strengthening concept and practice of a meaningful religion.

CHINESE MORAL MAXIMS

Laziness never filled a rice bowl.

In the beginning all things are difficult.

Give heed to all you are told, and say little; it is the good listener who learns well.

There is no merit worthy of boasting.

Knowledge is given that men may learn to live, not to win fortune.

If a man's affairs are to prosper it is simply a matter of purpose.

No hardship lasts forever.

Character is made by rising above one's misfortunes.

No man can rule the unruly until he first rules himself.

The shallow teapot does the most spouting, and boils dry most quickly.

He who rides a tiger cannot dismount when he pleases.

Medicines are bitter in the mouth but they cure sickness.

Every artist thinks himself a genius until he offers his work for sale.

The fool spends his time in seeking gain without labor.

The princely man is tolerant of other men's weaknesses.

Disease enters by way of the mouth, and most men's troubles come out of it.

The superior man finds pleasure in doing what is uncongenial.

One must first scale the mountain in order to view the plain.

—From "Young Fu of the Upper Yangtze,"

by Elizabeth Lewis.

Education for Christian Leadership

By CHARLES J. TURCK*

THE term Christian Leadership may have two distinct meanings. It may mean the leadership that individuals achieve within the Christian church. It may also mean the leadership that Christians give to the non-Christian community. I shall discuss Christian leadership in both these meanings, for an education that prepares for either one without the other is not truly Christian education.

The willingness of men and women to give time and thought and energy to the leadership of a Christian institution like a church or a church school depends primarily on what they think about the institution. It is characteristic of young people to think in terms of movements, of mighty sweeping currents of thought and action that promise to build a new and better world in one generation. There is high significance for every generation in those young, impassioned spirits that often at great cost to themselves begin crusades for righteousness or stop the forces of evil or become "to other souls the cup of strength in some great agony." There are those who feel the prophetic urge upon you, who scorn all considerations of prudence and wisdom. I would not hold them back from whatever high purposes of reform or change or challenge they may cherish, but my words are addressed primarily to those who feel they can best serve the Master within the framework of a great institution.

That institution is the Protestant Church of America. The particular denomination is not my concern; the total Protestant organization of believers is what I am commending. When we recall that the full revelation of the doctrine of justification by faith, not by works, came with the Protestant Reformation; when we recall that the right of individual judgment with no man standing between the individual and his religious and political liberties are derived from the Protestant Reformation, we will be disposed, as I have been throughout my life, to put whatever

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energy and strength we have within the framework of this tremendous institution.

It is the task of those who train the workers in Christian institutions—and this assuredly includes the Christian college—to make known with power the story of the Protestant churches. We have no apologies to make for the unfailing record that Protestantism has made on the side of freedom. We know how in the providence of God the multiplication of books by printing came shortly before Luther posted the 95 theses on the church door at Wittenberg. We know that printing made the Bible known to all, and that Protestantism stood from its beginnings for the open Bible freely accessible to all. We know that Protestant leaders were in the vanguard of those who established religious and civil liberty in England in the 17th century and in our own land through the American Revolution in the 18th century. We as Americans declared that there should be no establishment of religion in America nor any interference with the free exercise thereof. We know that Protestantism has stood without compromise—unless we are compromising today—with the vigorous support of the public schools, with the fair recognition of the place of reason in religion and with the elimination of intolerance and bigotry from the American mind. Knowing these things, I insist that the Protestant church as an institution is worthy of the lifelong service of those who would be Christian leaders. One could not find a nobler cause to serve and nobler friends with whom to serve as comrades.

I would like to emphasize also on the institutional side that this great institution of Protestantism depends on the church school. The vast majority of all our converts come to us through the church school. The best index to a growing and effective denomination, and to a growing and effective local church, is the church school. We must spend more money on school buildings; we must train teachers more carefully; we must unceasingly struggle for a better curriculum; we must learn how to pay appropriate honor to those who as superintendents and teachers have carried the heaviest responsibilities for the young life of the church. I commend the Protestant church as an institution that deserves our faithful service; nay more, I commend it as an in-

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stitution that depends for its life on the faithful service of laymen and laywomen who teach Christ and His way of life.

The second aspect of Christian leadership deals with our contact with the non-Christian community. I need not argue the point that America is a non-Christian community. Any land that measures success by material means, that spends more on drink and pleasure (many times over) than it spends on religion and education, that practices the grossest forms of class and race discrimination, that protests its devotion to world brotherhood and excludes a million human beings who are homeless in Europe today, that organizes a world government and then prepares to stick a knife in it—as we once did 26 years ago—that land is a non-Christian land. Ashamed as I am to say it, that land is our land, America. If we train young men and women to work within the confines of our churches and do not inspire them to go out into the immoral, unjust and war-torn world about them, we have omitted our main business. We have taught them how to be respectable churchmen; but we have failed to teach them how to be useful, courageous citizens of a new world.

In connection with Christian leadership in its touch with the non-Christian society that is America and the World, I make three specific suggestions, not merely for study, but for action.

I believe that the young Christian leader today must have no part with the intoxicating liquor traffic that is undermining the life of America. There never was a time in history when dealers in the instruments of intoxication and debauchery had so much power in the political life of a society as is true of the liquor industry today. Churchmen and educators are utterly powerless to get liquor advertising eliminated or brought within reasonable compass. We are told that men of distinction and women who embody gracious living habits must have their liquor as an essential part of their lives—an absolute falsehood, for it is not true of thousands of churchmen and churchwomen whom we know, who are far more gracious and far more distinguished than the leaders of high society and big business that disgrace their names and their calling by endorsing liquor. I commend to this company the organization of youth called Allied Youth and its leader Roy Berg, and its straightforward declaration: "I believe [230]

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in the platform of Allied Youth, which stands for the liberation through education of the individual and society from the handicaps of beverage alcohol. I declare my purpose to establish my personal freedom through voluntary total abstinence." I appeal to all to say to the entrenched liquor industry of America, "We recognize you as the foe of all that our homes and churches stand for, and we are prepared, once again, to fight you to the death."

My second suggestion is that the young Christian leader today must be an active worker in setting up a decent and just economic order. The housing situation in America is a disgrace, and it is primarily due to human greed. We could build millions of buildings for war purposes during the war; but we cannot build one million homes for the boys who saved our land. That is what greed does to a country. The rising costs of living which are wiping out the savings of a life time for many persons, are the final proof that unregulated human greed will never deal fairly with human beings. Followers of Jesus Christ must at last be made to realize that He made a difference in human rights and property rights. Man does not live by bread alone. What shall it profit a man if he gain the whole world. How hard is it for a rich man to enter into the Kingdom of God! And the rich young ruler went away sorrowing, because he had great possessions! If anyone can read these and like passages in the Gospel and still say that the speaker, Jesus, knew nothing higher than things and possessions, then I must confess that words have lost their meaning. But if these words have meaning, then what in every case is greater than the things? It is the human being himself. We must put first things first. We must exalt the individual above the thing.

Protestant leadership today has a singular opportunity in the economic order. I have no use whatever for communism, because it makes things the end of all being. Communism makes it impossible for one to lead his own life, to think his own thoughts, to build his own little niche in society. But monopolistic, unregulated economy likewise makes it impossible for one to be truly free. Between these two extremes of exploitation, Protestantism with its emphasis on the individual—the individual who wants to run his own little business, the individual who wants

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to work at his own job or deal where he pleases, the individual who wants to think and act for himself—Protestantism has a religious answer to make. It is to widen out the region of freedom around every human being. It is to oppose resolutely the insidious advance of the communist or the crushing expansion of the monopolist. We have to train young Christians with the courage of their convictions to say that our economic order must become a Christian order, that it shall be based on the Christian principle of service above gains, or usefulness against exploitation, or the improvement of the quality of humane living as against the perpetuation of luxury and undeserved ease. If we are not willing to do this much by way of Christian teaching and challenge, then let us say at once and for all that we do not intend to follow in this life the clearest ethical teachings of the Carpenter of Nazareth who died upon the Cross that sinful men might be transformed in their lives here and saved for eternity.

My third and final suggestion is that the young Christian leader today must be a consecrated and devoted citizen of the world. So far as existing machinery goes, we have one agency now which can be used to preserve the peace of the world. It is the United Nations. The Christian conscience of the young Christians of the world must seize upon this instrument of peace, and transform it from a debating society to advance national prestige into a crusading army that will root out injustice everywhere in the world. To accomplish this result, we must again insist upon a great Protestant doctrine, the complete separation of church and state everywhere in the world. We must reject the lure of Communism but we must also reject the false political guidance of fascist religion. We Protestants stand between these two antagonists, and we have a better way. Throughout Europe, men of liberal mind who hate communism are saying: "We know what clericalism has done to Europe, and we want none of it. Neither clericalism nor communism. We want freedom." That is the concept which we must give to all the world as our forefathers in Protestant faith gave it to England and to the United States. Freedom!!

There is in session from time to time at Lake Success a commission of the Social and Economic Council of the United Nations
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to draft a universal bill of rights. One day in June, I was a humble spectator at a meeting of that commission. The question was, how can we implement human rights throughout the world; how can we set up the machinery to guarantee that the humblest individual, the littlest child, the most despised alien or foreigner—if such terms must be continued—will have the great rights of freedom protected. There was a Russian there who said nothing. Not one word. There was an American there who said that we are a federal government, and consequently cannot guarantee rights which our state governments might infringe. There was a Britisher there who said that Britain has no written constitution, and therefore no guarantee given by Britain will be worth anything against the next action by the Parliament. Learned men, playing at sophistry, while the world burns! But there was an Australian there, who said, "Gentlemen, if this is all you can say for the freedoms of people, then let us go home. But I suggest that we propose a system of courts throughout the world that would make the protection of human rights the one concern of these courts, so that the individual who was deprived of life or liberty or the legal pursuit of his happiness or the freedom of worship or the right to petition or the right of assembly or the right of property or any of the great protections that the law throws around a person accused of crime, could appeal from the lowest of these courts on human rights to the highest court in the world, against his own government even, and yes, even against the government of the world. It is this idea that government exists to protect and expand individual freedom that has made America free and peaceful. The same idea, rightfully enforced, can keep the peace of the world."

This is a sublime concept, and I commend it to Christian youth in America. We do not have to wait upon our statesmen. We do not have to wait upon our elders. Young people can say that we shall do in the 20th century for the world exactly what our forefathers did in the 18th century for America. We shall declare our freedoms. We shall unite with men and women of good will throughout the world to protect these freedoms. We shall henceforth be no longer Americans but Christian citizens of the world. "With malice toward none, with charity for all, with

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firmness in the right as God gives us to see the right, let us strive to finish the work we are in,"—to bind up the wounds of all the world.

We therefore say that as Christian citizens of this new world we have renounced war as an instrument of national and personal policy, we shall have no further part in it, and we shall live and, if need be, die for the establishment of freedom for every human being in the world. Let us begin in our home town and at Washington and at Lake Success. Let us begin *Now*.

Unless I am terribly mistaken, this is the crusade for youth in 1947 to which they are called as Christian leaders by no less a leader than that One who was and is the Wonderful Counselor, the Mighty God, the Prince of Peace.

GREAT MISTAKES

To set your own standards of right and wrong and expect others to conform to them.

To measure the enjoyment of other people by your own.

To expect uniformity of opinion in the world.

To look for sound judgment and experience in youth.

To endeavor to mold all dispositions after the same pattern.

To be unwilling to yield in unimportant matters.

To be discouraged because you do not attain perfection.

To worry over mistakes and failures that cannot be remedied.

To make an earnest effort to alleviate conditions that need alleviation.

Failure to make allowances for the weakness of others.

To consider anything impossible simply because you cannot perform it.

To believe only those things that the finite mind can grasp.

To live as if the moment, the day, were so important that it would continue forever.

A London Jurist

The Treasures of the Christian Educator

By LYNN HAROLD HOUGH*

TODAY men are seeking stability in a disintegrating world. The disintegration is intellectual and moral and spiritual as well as military.

Recently Archibald MacLeish, former Librarian of Congress, stated that the young generation "is distrustful of all words and distrustful of all moral judgments of better and worse." He said also that the writers who so brilliantly expressed their disillusionment after the last World War were largely accountable for this state of affairs. He emphasized that unless we can regain in this democracy the sense that there are final things, we have lost everything which would give meaning to defense.

While our writers of caustic disillusionment did a brilliant piece of destructive work they did not put in the place of what they destroyed a true city of the mind, a true city of the conscience, or a true city of the will. The inner chaos of the mind is more tragic than any outer chaos of military reverse or even of military defeat. For if we have lost faith in true words and no longer believe in true principles, we have no citadel to defend. Our hearts already belong to our foes.

Christian education must put a permanent and dependable pattern over against this chaos. The matter of supreme importance is that we should have a clear sense of the truth our younger generation is to grasp. Young people with chaotic minds cannot save themselves or others from the chaos of the world.

EDUCATION AND FREEDOM

What pattern of thought, then, must the church offer the young and keep before the minds of the mature? Our reply is: "Free

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men controlling nature, worshipping the God whose face we see in the face of Christ, and living together in understanding friendship."

Here every word counts. The first thought to be made dominant is that we are free men. There is no good life which crushes freedom. You may sell freedom for efficiency as Germany has done, or for physical well-being as Russia has done, but the good life vanishes if you do. Christianity assumes a world of free men and Christian education is based upon the belief in freedom.

The free men are controlling nature. But this control is being used for the destruction of the world; it ought to be used for good ends. The free men who control nature must be bound by a great allegiance and Christian education must set forth the nature of this allegiance.

The free men who are above nature are to be under God. They are to worship the God of perfect rightness and of perfect love, of perfect friendliness and of ultimate judicial power. They are to be captured by the love of Christ which comes to them as the love of God. They are to be possessed by a love which cannot be conquered by hate. They must be instruments of the justice which sets limits to the rampant evil of the world.

Yet they must know too that even tender love is never to be made an excuse for avoiding moral judgment. The forces which would block out the cross are actual forces, and their nature cannot be evaded or avoided. Even in this world the millstone hangs over those who sin against love.

But all justice is for the sake of the triumph of moral love. So the paradox of love on the cross and of judgment on the throne is ever the paradox of the God whose face we see in the face of Jesus Christ. Jesus will meet everyone as friend but if a man will not meet Him as a friend then he must meet Him as a judge.

The free men under God and over nature are to live together in understanding friendship. The great foe of this understanding friendship is the treachery of the human spirit. The society of love can welcome the heart of treachery. It cannot regard a lie as a subtle and adventurous form of truth.

So, in the beloved community, you have men and women in
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whom something tremendous has happened. What has happened in them makes them secure against anything which can happen to them.

This pattern of thought, this program for life Christian education must perpetually and luminously set forth.

A CHRISTIAN PATTERN AND SOCIAL CONFUSION

Men seize upon this Christian pattern in a variety of ways. The Greek fathers saw the world with eyes which were given to them by the Incarnation. The Latin fathers saw the world with eyes which had seen the cross. The Evangelicals in all centuries have been captured by the glory of man's experience of divine grace. The sacramental thinkers have been preoccupied by the truth that the world of things may be suffused and mastered by the world of spiritual realities.

The social prophets have seen with sharp clarity the responsibility of Christian men and the Christian church to make the will of God in Christ regnant in every human relationship. The apostles of the Inner Communion have ever reminded us of the possibility of actually having constant fellowship with the Eternal in the very life of them. All these approaches have supplemented each other and together have constituted the richness of that Christian tradition which Christian education is to set forth.

Christian educators have been tempted to go wrong in two principal fashions. Where adventure has taken the place of any sense of permanent meanings, there has come about that education in anarchy which has given no solid place either for thought or life. When some wrong pattern has been accepted, there has resulted education in the false law. At the time when to many the physical scientist seemed to represent the "be all and the end all," there was an attempt to hold peace congresses with materialism and to see moral and spiritual values as somehow the by-product of impersonal mathematics.

When there was an attempt to organize life about conceptions of nationality or race controlled by an autocratic power, there was submission to the false law of the totalitarian state. This has happened in Germany and in Russia where there is sub-

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mission to the false law of the communistic state. In these laws there has been a desperate need for Christian educators with minds keen enough to perceive the fallacy.

Education cannot produce Christian loyalty, but it can interpret that loyalty in all its vast and many-sided relationships, and it can develop the mental outlook in which that loyalty most naturally and effectively expresses itself.

EDUCATION AND CLASSIC TRADITION

It is, then, the responsibility of Christian education to preserve and to interpret the classic tradition and to relate it to every true and living thing in the experience of man. It is graciously sympathetic to every genuine and legitimate outreach of the human spirit; it sees man as developing a critical intelligence; it sees in the Christian religion the Ithuriel's spear by which all the thoughts and ways of men can be judged.

All its roads lead to God, the Creator, the Preserver, the Revealer, the Redeemer. It understands that man can sink below the level of the life of a free man loyal to standards, and become a beast guided by impulses, or a thing pulled by wires of circumstance. Or, in proud defiance man can repudiate his human life by attempting to be his own God and can distort all his life by ugly self-worship. But man over nature and under God, trusting and obeying Jesus Christ, can find all the true and rich meaning of life becoming his own. As an individual he realizes the life of God in the soul of man. As a group of men who have accepted the new life in Christ, the church already inaugurates that beloved community whose beginning is in time and whose consummation is in eternity.

These are the treasures which the Christian educator holds in his hand for the glory of God in the church and for the service of the world.

The Sceptically Religious Student

By RALPH WILBURN*

IT has long since occurred to me that a certain kind of skepticism is an indispensable condition of man's successful quest for truth. Taken from the Greek, to be skeptical means to suspend judgment or carefully to guard against the formation of a too hasty opinion about the data of inquiry out of a deeply sincere motive to get at the whole truth. As a professor of religion I am continually reminded of the vital importance of this wholesome skeptical attitude in the mind-set of a student.

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A student who goes to college to study religion is obliged to choose between two types of religious colleges.

First, he may carefully select a college which will raise no serious question about the validity of his religious presuppositions, but which will confirm and reassure him in the religious ideas which he already cherishes. Unfortunately, there are a large number of colleges and seminaries which still lean heavily in this direction. When the dominant purpose of a college or a seminary is to train religious leaders *for a particular religious denomination*, it is difficult for it to avoid the responsibility of perpetuating the authoritarian element which seems to be an integral part of the denominational emphasis. Hence, religious education is still dogged by the specter of ancient Phariseism to which Jesus addressed himself when he said: "Ye have made void the Word of God because of your tradition." Similarly, the quest for religious truth becomes lame, ineffective, and partisan for the same reason. Hence it is extremely difficult for such schools to foster a great ecumenical spirit in Christianity.

Secondly, if a student has the good fortune to select a college that is creatively free in the area of religious thinking, a college where *no presuppositions* are permitted to pass unexamined by a method of critical thoroughness, he may suffer the tragic experi-

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ence of being "negatively prehended," to borrow A. N. Whitehead's terms; that is, he may reveal a fundamental inability to study religion in an atmosphere of academic freedom and, unable to learn the lesson of intellectual humility, he automatically eliminates himself from the painful process of becoming educated religiously. He would be able to tolerate a form of instruction which would do nothing more than rearrange his prejudices and polish him off culturally, giving him a superficial acquaintance with other religious groups and views, but which never for a moment seriously called into question *his* basic views. It seems proper and profitable to this student that a professor should insist on calling into question the assumptions of other religious groups, but he feels that *his* assumptions should never for a moment be called into question.

This attitude of the student is, of course, a reflection at the college level of the sectarian and authoritarian elements which still remain too firmly embedded in the religious aspect of American culture. Professors of religion, perhaps more than those in any other area of human experience, must exercise great wisdom and patience if they too would be creators of creators, religiously.

The student who has the good fortune to attend a creative religious college, however, may respond in a more hopeful way. Finding himself suddenly thrown into the challenging intellectual atmosphere of such academic religious freedom, he may arrive, somewhat painfully, at a decision to maintain his intellectual integrity at all costs. If he makes this important decision, in humility, he will finally admit to himself *seriously* the possibility that he might be wrong in his beliefs. If he has the good fortune to make this decision he will thereafter manifest a deep intellectual sincerity. He will be resolved to "prove all things," as the Apostle Paul put it,¹ and this "all" will now be inclusive of those ideas which he himself had come to think were true. He is now no longer fearful of bringing his assumptions out into the open. On the contrary, he insists upon setting them before himself, for critical examination. He cherishes now, not so much any particular ideas, as such, but Truth, whatever ideas in

¹ I Thessalonians 5:21.

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the end prove to be true. With Michel de Montaigne his heart is now inspired by the ennobling awareness that "we are born to inquire after truth; it belongs to a greater power to possess it. It is not, as Democritus said, hid in the bottom of the deeps, but rather elevated to an infinite height in the divine knowledge."² Our skeptical student has now fallen heir to the spirit of Sir Isaac Newton who said: "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."³

Now this intellectual "new birth" can come for some students only with great struggle and perhaps with agony of spirit. But there is no other way to transcend religious prejudices and to become heir to a free mind religiously. There is no other way to outgrow the religious "myths" of childhood, if such there be.

II

The kind of skepticism about which I am concerned in this article has to do with the method of inquiry in one's quest for truth. It should be clearly distinguished from the all-sweeping doubt of radical Pyrrhonism. The latter doubt is, I think, incompatible with human living. To live is to have some kind of faith in something. One can commit suicide by radical skepticism, but he cannot *live* by it. Furthermore, if one begins his thinking with this initial or radical skepticism, he can never get out of it. No truth is more generally known by educated men of our day than the truth that the initial premise of human reasoning does not admit of proof. If, therefore, one begins with an all-inclusive skepticism, he can never in the world get out of it. How could he?

Rene Descartes, one of the three great Rationalists of the seventeenth century, thought that he began his philosophical inquiry with this initial doubt, but he did not. His doubt was not this kind of doubt; it was rather a method of procedure, the

² O. W. Wight (ed.), *Works of Michael de Montaigne* (Boston: Houghton, Mifflin and Company, 1859), III, 224.

³ Sir Isaac Newton, as quoted by John Bartlett, *Familiar Quotations* (Boston: Little, Brown and Company, 1943), 11th ed., p. 184.

initial assumption being Decartes' faith in the validity of the principle of contradiction. That is, Decartes began where all Rationalists begin; he began with belief in the principle that what one must think must be, or, putting it negatively, what cannot be thought cannot be. Decartes felt that the more he doubted, the more certain he was of the existence of himself as a doubting subject, for he asked: "How can you have a doubt without a doubter?" *Cogito, ergo sum.* To Descartes it was self-evident that the phenomenon of doubting is impossible without a doubter. But the radical skeptic would confront him with the question: "Why can you not have a doubt without a doubter?" Decartes would answer: "It is absurd." "So what!" the radical skeptic would reply; "Are absurdities to be excluded in an 'a priori' fashion?" Decartes would have to answer: "Yes." Decartes' answer reveals the primary premise of his reasoning, which was not doubt at all, but faith in the validity of the philosophical premise of rationalism.

David Hume more nearly approached this impossible radical skepticism when he concluded his study of the history of religion by saying: "The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment appear the only result of our most accurate scrutiny, concerning this subject. But such is the frailty of human reason, and such the irresistible contagion of opinion, that even this deliberate doubt could scarcely be upheld; did we not enlarge our view, and opposing one species of superstition to another, set them a quarrelling; while we ourselves, during their fury and contention, happily make our escape into the calm, though obscure regions of philosophy."⁴

It would, I think, be tragic to influence a student to adopt this kind of skepticism, for it robs his thinking of its only ultimate ground: a faith in the meaningfulness of reality, in the objective character of Truth, and in the capacity of the mind of man to attain unto an increasingly adequate and valid knowledge of Truth. Rather, granting the major assumption of this premise, I am

⁴ David Hume, *Natural History of Religion*, as quoted by Norman Kemp Smith (ed.), *Hume's Dialogues Concerning Natural Religion* (Oxford: The Clarendon Press, 1935), pp. 95-96.

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arguing that the weighing, sifting, and testing of various ideas and points of view by a wholesome methodological skepticism is indispensable in valuable religious thinking as in all valuable thinking about reality.

Christianity has always stood like a rock for the victory of this basic religious faith in the ultimate goodness of the world (God). But traditional Christian theology has also implied the need for a methodological doubt in religion by affirming that part of God's redemptive task is to redeem the human mind from its own erroneous way of looking at things, from its own distorted conception of the good. Thus in the literary deposit of the historic wisdom of Christianity one frequently encounters the fundamental belief in the *debilitas rationes* of the natural man. The self-transcendence which lies at the center of the Christian idea of redemption is construed in the intellectual as well as in the volitional dimension. But how can one be saved from his own warped and false way of looking at things except through the medium of doubt?

Suppose, for example, I had been reared by a tyrannical father, and had been led to think of God in terms of the analogy of fatherhood. My idea of God would of necessity be framed largely in terms of wrath and fear. God would be a heavenly father to me, that is, a celestial and all-powerful tyrant, one before whom I cringe in a sour and ghastly fear. Granting that such an idea of God is false, how can I be saved from the tyranny of this false idea, a belief which has already firmly laid hold of my way of thinking (and feeling) about God? Obviously, there can be no salvation for me unless somehow I am able to adopt seriously *for myself* a wholesome and penetrating skepticism about the truth-value of my own religious ideas. Through such skepticism God can free the mind from bondage to a dangerous and detrimental way of holding religious ideas (authoritarian dogmatism) and from servitude to false ideas, setting one's mind on the growing pathway to Truth. A wholesome skepticism is one's only salvation from such a plight.

III

Let us now sum up four major features of this fruitful, methodological skepticism. First, its attitude is universal and

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not provincial. It breathes the spirit of ecumenicity (to coin a new word). It shuns the provincial and views every form of sectarianism in religious thinking with skeptical suspicion. With Augustine, the famed bishop of Hippo, it knows that God's acre is the whole world. It no longer suffers the delusion that any one group has priority on religious truth. It has gained an admirable humility which enables it to appreciate religious truth and goodness whenever and wherever they are found. It is therefore not only willing but anxious to explore the entire range of the history of religious thought and experience, knowing that a broad historical approach to the pursuit of religious truth is the surest way for one to transcend religious sectarianism and provincialism.

Operating thus in a broad historical environment, it is quick to recognize the danger and the folly of driving one's stakes down too soon in man's quest for Truth. Furthermore, it has grown conscious of the dangers which lurk in an intellectually parasitic religious individualism. We all need the insights and wisdom of one another to supplement, balance, and correct our own feeble individual efforts to find Truth. Our skeptical student has learned with Walt Whitman to say: "One's-self I sing—a simple, separate person; Yet utter the word Democratic, the word en-masse."

Secondly, this skepticism is of a piece with the scientific spirit in that it seeks for negative instances of propositional judgments which are set down as truth. It is the religious mind grown critical; it insists upon a thorough and careful testing of *every idea* which lays claim to truth. Its motto is: "They shall not pass!" Ecumenical in its outlook, it nonetheless insists that the system of religious ideas of no man or group of men will now be permitted to pass unchallenged, for this skeptic has learned that one cannot talk about Truth merely by talking about his own prejudices in a loud voice. Furthermore, no "taboos," "anathemas," or cries of "heresy" can stop him in his quest, for he has learned that men usually resort to the ugly practice of using such invectives, sometimes with venom, when they are made aware of the essential weakness of their own ideas, that is, when they are intellectually unable to meet their opponents' arguments.

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One is reminded of Socinus, the famous sixteenth century humanist, who debated the issue of the atonement at the College of Posna so successfully that he put his opponents to silence; they retaliated, however, by preferring charges of "sedition" against him.

This is an old cry and our skeptic has learned its meaning. It only inspires him the more to test every view by looking carefully for possible negative instances as well as positive. He will not allow the dynamic whole-response of his spirit to the lure of Truth to be stifled or mitigated by what religious authoritarians of any sort say about him. They can no more deter our skeptic in his quest for truth than those five hundred Athenian jurors could deter Socrates from what he conceived to be his God-ordained task: "the philosopher's mission of searching into myself and other men."⁵ The charge brought against Socrates was precisely that of skepticism. He was charged with corrupting Athenian youth by teaching strange gods, thereby teaching young people to doubt the truth-value of orthodox religious ideas of the day. With immortal courage Socrates argued his case before the assembled jurors. He would not cease his skeptical quest for Truth, he said, "not even if I have to die many times."⁶

Thirdly, our skeptical student has grown to the stature of intellectual humility, a humility which supplies him with the ability to admit *to himself* the possibility that he might be wrong in his religious beliefs. "God opposes the proud, but gives grace to the humble," we are told.⁷ Our skeptic manifests this Christian virtue in the intellectual as well as in the personal dimension. It is a queer religion which clothes the human heart with personal humility, allowing the mind to remain intellectually arrogant. Yet such demonic pride hinders and sometimes destroys a student's intellectual growth in religion. To admit to himself seriously the possibility that his religious ideas might be erroneous is to feel his religious foundations slipping away. Perhaps indeed he has become so devoted to a certain set of ideas that this ideology is for him a kind of idolatry. It is that in which the

⁵ Irwin Edman (ed.), *The Works of Plato* (New York: The Modern Library, 1928), p. 73.

⁶ *Ibid.*, p. 75.

⁷ James 4:6.

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student has learned to place his trust, that to which he clings religiously, and that to which he gives himself with absolute religious devotion and obedience. This ideology has become his "god."

Our skeptical student, however, has been saved from such idolatry. His mind has been freed from this bondage. He is willing now for God to lead him to new vistas of Truth as well as to new levels of holiness. Humility adorns our skeptic's mind as well as his heart.

Finally, our skeptic has gained the awareness that no human formulation of Truth is ever identical with Truth. His attitude toward Truth is thus both negative and positive. It is positive in that it is oriented toward Truth, but negative in the refusal to concede that the quality of absolute be attached to any systems of Truth. Human truth is a growing body of insights and formulations. And although our perceptions of Truth are among our most precious possessions and we have nothing else by which to guide our destiny, still they are the perceptions of finite mind, beset by the limitations which characterize all things finite.

One's perspective determines what one shall see, intellectually as well as physically. It determines also the form which the known will assume in his mind. It would hardly have been possible, for example, for an 18th century thinker to have seen the truth that individuals become persons only in the societal context of a community with the clarity with which a twentieth century man perceives this truth, thanks to the nineteenth century development of an awareness of the organic character of human existence. Our progeny of the 25th or 30th century (we hope) will have acquired a global perspective which will enable them to attain unto a vision of Truth that considerably transcends our present "scale of observation." Furthermore, the range of attention will render a mind open and receptively alive to certain areas of reality, but thereby it will also tend to render it less open to other areas. And, too, with all our knowledge, twentieth century men have learned to say with Nels Ferré: "A little of the that and a little of the how man seems to know; less he knows of the what and the why. Dim is the distance beyond the life of

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man. His knowledge is touched with all the contingency of experience: In his over confidence or fear, man makes universal assumptions, valid not only for all times and spaces, but also even beyond all times and spaces. But the dance is still around the golden calf of man-made abstractions."⁸

However, we should not fail to appreciate the vigorous growth of man's quest for truth. Despite the finitude of man, the stream of his growing knowledge of Truth runs deep, and its flow is rich and fruitful indeed. Over a period of three thousand years his philosophical inquiry has uncovered much truth. During a period twice this in length man's knowledge of the moral and religious character of Reality has grown to magnificent proportions. And the common man today knows of the rich store of truth which has been uncovered by the scientific development of the past few centuries. Hence our awareness of the finitude of all human truth should not be the occasion for skeptical despair. Rather, let it be the inspirational occasion for the emergence of a new increment of Truth by the generation to which destiny has committed us.

FOLLOWING THE CROWD

Seneca once said, "There is nothing against which we ought to be more on our guard than, like a flock of sheep, following the crowd of those who have preceded us, going, as we do, not where we ought to go, but where men have walked before. We live not according to reason but according to mere fashion and tradition. We shall recover our sound health if only we shall separate ourselves from the herd, for the crowd of mankind stands opposed to right reason—the defender of its own evils and miseries.

"Human history is not so well conducted that the better way is pleasing to the masses. The very fact of the approbation of the multitude is a proof of the badness of the opinion of practice. Let us ask what is best, not what is more customary."

⁸ Nels F. S. Ferré, *The Christian Fellowship* (New York: Harper and Brothers, 1940), p. 17.

Implications for Education

By PAUL E. JOHNSON*

1. *Learning is an exciting adventure.* "All men by nature desire to know," says Aristotle, but in many of us mortals the desire is buried under a bushel of shallow cravings. For Wesley, the desire to know was an insatiable hunger that impelled him ever to greater adventures.

2. *Truth must be followed.* From school to school, from continent to continent, from man to man, from human to divine, Wesley pursued his eager quest of truth. Others perplexed have shrugged, "Oh, what's the use?" Wesley never surrendered his explorations, but pressed on to greater truth.

3. *Education is self-discipline.* English universities never drive their students to tasks, and Oxford in that time offered her sons freedom to learn or be damned, the latter of which many chose merrily. Wesley saw that an honest student must be his own teacher, and set about his regimen of self-discipline so methodically he was dubbed "Method-ist." But he learned the urgent lesson that stern discipline is the price of great achievement. The advice he gave to others, "Never be unemployed a minute," was a true reflection of his own conduct.

4. *Values worth having are worth sharing.* Modern society is an arena of competition where values seized in the acquisitive struggle are labeled, patented, fenced, or buried in vaults as private property. Wesley found that values multiply in the sharing, and formed intimate fellowships for co-operative living.

5. *Progress demands the courage to be different.* From student days, Wesley was a conscientious objector to popular evils and follies. He and his comrades endured ridicule gladly to find a better way of life. And when the hand of God was upon him to lead a great reform, he hesitated not to break with the past to suffer exclusion from the elect of church and school or to suffer joyously the attacks of infuriated mobs.

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The Bible, the Foundation for Christian Teaching

BY PAUL J. HOH*

WE who are gathered here, church-school officers and teachers, are members of the Christian Church. This means that we have a certain faith. To us this faith is our most precious possession. Compared with it, all else is naught. This is our very life.

This faith of ours, while intimately our own, is not something that we ourselves have created. It has come to us. It has come to us out of a faith larger than our own, the faith of the Christian community. We are the heirs of the faith of our fathers.

This faith of ours, while genuinely our own, is not something that is to end with us. It must go forth from us. It must go forth to others, to create within them this same saving faith. We are the trustees of the faith for our children.

In us, then, the Church of yesterday and the Church of tomorrow meet. We are, in this our day, in a most significant position. The future of the Christian faith and the Christian community depends, under God, on us. And because much of the life of the world depends on this Christian faith and the Christian community—much more than the world itself realizes—we hold a significant, a crucial, place in the development of tomorrow's world. Let no one tell us otherwise; this Christian faith of ours is of tremendous moment, and the teaching of this faith is a contribution to life than which there is none greater.

Christian teaching is concerned with the introduction of the Christian faith into life. That is its primary objective. It endeavors to create and cultivate the Christian faith in men, in all men, and to make it central and controlling in all their living. It holds that only as men have this faith and live by it can human life become what it ought to be.

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Repeatedly I have made mention of faith—"a certain faith," "the faith of the community," "the faith of our fathers," "the Christian faith." If this is, as has been suggested, the all-important thing in Christian teaching, it is time that we pause now to consider this faith more definitely. We cannot, of course, here discuss it exhaustively; we must content ourselves with the barest sketch of it. What, then, is this Christian faith? What is the substance of it?

Fundamentally, it has to do with God. It holds, as a deep-rooted conviction, that God is *the* decisive factor in life; that without Him life is utterly meaningless and ultimately valueless; that only with Him is it genuinely meaningful and worthful.

Christian faith has to do with God. Primarily it has to do with God in relation to men. It is not interested particularly in speculations concerning God as He is in Himself; these belong rather to philosophy than to faith. It is interested in God's dealing with men, in their consequent new relation with Him, and in their consequent new relation with one another. It holds that the matter of paramount importance in life is right relations—right relations between God and man, and through God between man and his fellow man. Here it sees the crux to the solution of all life's problems.

Christian faith has to do with God, particularly with Him in His relation to man, to men. And it holds that this relation can be seen truly only in Jesus Christ. It is this that makes Christian faith Christian. In the very center of it is the Christ of God, the historical but living and eternal Christ. Everything is viewed through Him. Only so, faith holds, can things be seen aright. Is it desired to know what God's attitudes toward men are? See Christ. Is it desired to discover what God does for men? See Christ. Is it desired to know how one can come into relation with God and find fellowship with Him? See Christ. Is it desired to know the will of God for human living? See Christ. Is it desired to know what the future beyond this life holds for men? See Christ. In the Christian faith—we cannot too much stress it—Christ is central, Christ is controlling.

Now, when we view life in Christ, particularly the three-fold life relation—God-man, man-God, men-man—what do we see?

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Fundamentally a family. There is a Father here; there are children here; there are brothers and sisters here. We ought to note this: that which we see when we view life in Christ is a family. This family, the Bible is very frank and honest about it, is not all it ought to be. The children have often been rebellious and wayward, have even forgotten whose children they are. The brothers and sisters, estranged from their Father, have forgotten their own inter-relationship, have become estranged from one another, have even become bitterly hostile one to another. But they are a family still. At least the Father knows it. He has never forgotten it. So, in His love, which is the very essence of His being, He has set Himself to redeem His children, to reconcile them to Himself, to reestablish His family, to reconcile His children to one another, to create anew the fellowship of His family circle. This is the picture one gets through Jesus Christ.

I am, of course, fully aware that in the Christian faith, down through the ages, there have been many other pictures, some of them claiming, and in some cases rightly so, support in the teachings of Jesus Christ. Most common, undoubtedly, is the picture of monarch and subjects. What a large part the kingdom idea has played in Christian thinking—in theology, in creeds, in prayers, in hymns, in art! I raise no objection. I know that there is substantiation in the teachings of Jesus. But I maintain, emphatically, that the basic picture one gets from Jesus Christ—from His person, His attitudes, His prayer life, His teachings, His ministry—is a family picture, in which love is the dominant motive and love the dominant rule.

As has been said, God, the Father, has been at work in the world, redeeming His children. Traces of it are to be seen in the dim past; evidences of it are available in contemporary experience. But the real proof of it lies in the eternal act of Jesus Christ, which found its culmination on a cross planted on a little hill outside an oriental city's gate. Thus far the Father would go—did go—to bring about a reconciliation among the members of His family. Reconciliation He achieved. Now there could be forgiveness. Now there could be fellowship. Now there could be once again family life, family life at its finest. And the spirit of it would transform all life—at least, could—if men

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would have it so. Domestic life, social life, industrial life, national life, international life, all life could be family life, with love the dominant motive and love the dominant rule. We are, of course, many a furlong off from the realization of it, but the reality of it is here among us. God has introduced it, in Jesus Christ.

This, as I see it, is in roughest sketch the substance of the Christian faith—the faith we have inherited, the faith we cherish, the faith we are committed to teach to others.

This faith, I say, we are to teach. Our objective is to create and cultivate this faith in those who come to us to learn. Actually, of course, we cannot ourselves create faith. It is God who does it. He alone has the power to do it. God Himself must make contact with the human soul; God Himself must speak to it; God Himself must inspire faith within it. We cannot by our own reason or strength believe in Him or come to Him, said a man of unusual spiritual insight; it is God who calls us, enlightens us, strengthens and preserves us in true faith, just as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth. Christian faith is a God-wrought thing.

God, however, does not produce faith—at least, not normally—by some immediate spiritual action. He produces it through the revelation which He has given of Himself in the course of human history. This we Christians call the Word of God. In a sense, anything through which God expresses Himself is the Word of God; thus, nature, history, experience, conscience may be to us channels through which He speaks to us. More particularly, however, the term is reserved for that special revelation which God gave to chosen ministers of His throughout the ages, wherein He made known His heart and mind and will. Still more strictly the term is applied to that particular aspect of this special revelation which shows God's redemptive nature and purpose and work; in this sense it is equivalent of "the gospel," the good news that God is our gracious Father in Jesus Christ and that we are through Christ His forgiven children. Finally, the term "Word of God" is used of Christ Himself, the complete and perfect embodiment of God. Through this Word, then, particularly through this redemptive Word which we have in the gospel of Jesus Christ, God creates faith.

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Now, the written record of this Word is the Bible. It is the Word of God that is recorded in the Bible that makes the Bible the foundation for Christian teaching. Were it not for that, the Bible would have no more claim to be the foundation for our teaching than would any other book. It is because through the Bible the living God speaks that we give it the fundamental place in our teaching.

That God speaks to men through this Book does not mean that He Himself wrote it or that He dictated it to human scribes. It is a literature much like any other literature. Each writing has on it the marks of human authorship and the stamp of its own times. There are evidences of use made of very human sources, of insertions made in original documents, of passages lost in transmission, of variant accounts of the same events, of misunderstandings of meanings and mistranslations of texts. For purposes of scientific study, these writings can be, and should be handled much as one would handle any other lofty literature. There is room for scholarly criticism. Reverently done, it does no damage, and it may do much good. But when scientific scholarship has completed its study and has spoken its last word on the documents, the final word will not have been spoken. Christian faith will have a word to say, and God will have a word to say through the word of Christian faith. Let this be clear to every church-school teacher: where the Bible is the foundation for Christian teaching, something more is taught than facts about the biblical literature. The Christian faith is taught, the faith that comes from God's Word in the Bible.

In this literature, there are records of the deeds of men. Man's doings, in almost every conceivable area of life, are here narrated. Sometimes they are set forth in thrilling, fascinating stories of incomparable beauty and power. Here are the deeds of individuals, of groups, of nations. Here are life's multitudinous ramifications. Here are life's tensions, and man's efforts to relieve them. Here are life's problems, and endeavors to find solutions to them. Here, in short, is a picture of life, with men the ever-present, ever-moving actors in it. Now, this life, these deeds, are deserving of study and of a place in our teaching.

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But it is a fundamental mistake to study or teach them apart from their relation to God. The men and women and boys and girls of the Bible are not just men and women and boys and girls; they are these in relation to God. They are heroes or renegades of God. They are saints or sinners of God. And so, too, it is with the nations. The nations are not just nations; they are nations in relation to God—friendly to God or hostile to God, in fellowship with God or estranged from God, obedient to God or recalcitrant, serving God's purposes or frustrating them. It is a mistake, I repeat, to study or teach the deeds of men recorded in the Bible apart from their relation to God. And it is an even greater mistake to content oneself with a discussion of the deeds of men, when all the while the Bible is crying aloud to tell us the great deeds of God. When the study of the deeds of men is completed, Christian faith will have a word to say—a word on the deeds of God, a tremendous word on the redemptive deed of God wrought in Jesus Christ. And God will speak to the learner's soul through it. Let us underscore this for our church-school teaching: where the Bible is the foundation for Christian teaching, the deeds of men are taught in relation to God, and, above all, the redemptive deeds of God are given the place of primacy. Only so can Christian faith be created and cultivated within the learner.

In this literature of the Bible, there are records of the ideas of men—ideas about almost everything: about God, about man, about society, about the state, about nature, about life, about character, about goodness, about death, about the hereafter. The ideas are by no means always alike. Moses' concept of God and Isaiah's are two different concepts. The ritualism of the priests and the moralism of the prophets are widely differing concepts of religious life. The Pharisees' estimate of man and Paul's estimate of him are two distinctly different estimates. The salvation expected by the Jewish patriot and that expected by the Christian disciple are two different salvations. And so one might go on. Now, all these ideas of men are interesting, and they have a proper place in the study of the Scriptures. But it is inherently erroneous to teach all these, simply because they are in the Bible, as Christian concepts, trying somehow by main

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force to fit these differing ideas into a common pattern, to fit pre-Christian and sub-Christian concepts into the Christian doctrine or the Christian ethic. We must recognize that not everything in the Bible is on one level, that not all ideas found in it are of equal validity and value. Truth can be claimed only for those ideas that are consonant with the revelation of God we have in Jesus Christ. Other ideas may be studied; these we must lay hold on for our life. When the study of the ideas of the men of the Bible is ended—the ideas of its lawgivers, prophets, priests, poets, philosophers, apostles, and apocalyptists—then Christian faith will call for the saying of the final word, the truth as it is in Christ Jesus. And it will itself say that word. And through that word God Himself will speak, creating and cultivating in the learner a vital, dynamic faith.

In this literature of the Bible, there are numerous other things—personalities and characters, forms of worship and modes of living, moral insights and legal regulations, problems of life and possible solutions, predictions of things to come and fulfilment of them, to mention but a few. We could discuss these, much as we have discussed facts about the Bible and deeds and ideas recorded in the Bible. No good purpose would thereby be served. The conclusion in each case would be the same. The final word, the ultimately significant word, is the redemptive word which God Himself speaks to us in Jesus Christ. This no natural human faculty can hear or grasp; this only God-wrought faith can grasp. Faith grasps it in the Bible, from the Bible. The Bible, let me repeat it and emphasize it, is the foundation for Christian teaching solely because it brings to us the Word of God—the redemptive Word, in the gospel; the incarnate Word, in Jesus Christ.

THE BIBLE AND LIFE

“Well, then” I can hear some say, “so be it. You have made this point. What of it? What has it to do with life? This is what we are interested in—life. Here it is within us. We do not understand it. Where has it come from, why is it here, where is it headed to? What is the meaning of it? Here it is, this life, all around us, pulsating, throbbing, surging, sweeping

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on. How complex, and confusing, and tragic it all is! Numberless are its problems, its difficulties, its dangers. Does the Bible have anything, anything authentic, to say to us about all this—this life? Is the Bible the foundation for teaching about this life of ours? Come to this.”

It is a legitimate reaction, a legitimate request. Let's come to it. As has already been indicated, the Bible is concerned only with life in relation to God, especially with relations in relation to God. Consequently, there are areas of human interest and concern that are not the interest and concern of the Bible. Mathematics is very important in life; but the Bible is not particularly concerned with mathematics. The natural sciences—physics, chemistry, astronomy, biology, and the rest—play a tremendously significant rôle in human living; but the Bible is not a source book on any of them. The social sciences—psychology, sociology, civics, ethics, and the rest—are of large, increasingly large, importance for living; but the Bible is not a textbook on any of them. There are, then, aspects of life—highly important aspects of it, too—on which the Bible does not speak. It does not tell us the relation of numbers, the composition of matter, the laws of energy, the structure of the nervous system, the best form of government, the ways in which industry should be organized, and numberless other things in which we are interested and which are our daily concern.

The moment we come into the area of relations in relation to God, however, the Bible does speak; and it speaks an ultimate word. This word is not heard, is not grasped, by the human ear, by human intuition, by human reason, by any natural human faculty; it is heard and laid hold on only by the faith which God creates within the human soul. To faith the Bible speaks—or better, to faith God speaks, through the Bible. This is why in this paper I have spent so much time on the subject of Christian faith. The moment we come into the area of relations in relation to God, I say, the Bible speaks, and it speaks an ultimate word. Take an illustration or two.

The Bible is not primarily concerned with the origin of the world, the structure and operation of it, or its ultimate end. To be sure, there is a creation story or two, there are lots of different
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ideas concerning the functioning of nature, and there are predictions concerning the world's final dissolution. But it is not these that the Bible is to convey. These the natural man can grasp with his natural faculties. No revelation concerning them is needed. What the Bible is intended to convey is that this world is God's world. He put it here. It is here to serve His purposes. It is serving His purposes and will serve them. And when His purposes are fulfilled, then it will come to an end. This is God's world, the Bible says. But it says something more. The God whose world this is is the Father of Jesus Christ and through Him the Father of all men; the God whose world this is is a loving, gracious, redeeming God. Natural science would never discover this, could never prove or disprove it. Faith knows it. It has heard it from the Word of God, recorded in the Bible. This truth, this very simple truth that even our littlest children sing, "This is my Father's world," is a tremendously profound and tremendously powerful force for human living. It can be a completely transforming force. It may not change the location of a single atom; it may not stop the earthquakes and the fires and the floods; it may not change the course of nature to meet my needs or my nation's needs; but it will give me a spirit with which I can go through this world with confidence, with courage, with hope, and with joy. This is my Father's world. The Bible is the foundation for that. And that is Christian teaching.

Or again. The Bible is not essentially concerned with natural ethics. There are natural relations among men, and these often create problems. To these, men must find solutions. Here is a man whose skin is white; here, one whose skin is black. Here is a class set apart to rule; here, another destined to serve. Here is a group convinced that capitalism is the answer to industrial life; here, another equally convinced that socialism holds the only solution. Here is a nation that will give and do anything to preserve and extend its democracy; here, another that will do the same for its communism. Illustrations could be multiplied almost endlessly. There are differences. Differences create tensions. Tensions spell problems. Problems require solutions. The solutions are not always readily apparent, nor, when discovered, are they always easy. Sometimes it takes centuries to

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find them, to work them out effectively in life. With these relations and problems and solutions as such the Bible is not primarily concerned. To be sure, the records contain numerous stories of all kinds of human relations, and there are discussions of the problems involved and the solutions men have discovered. But it is not these that the Bible is intended to convey. After all, the natural man can, given time, work out some sort of passably satisfactory adjustments. But these human relations are not merely human relations; they are relations, really, in relation to God. It is this, first of all, that the Bible is intended to convey. No human adjustment which leaves God out can be finally satisfactory; for God is in life, and He cannot be ignored or excluded. It is not a matter of black and white, of ruling class and serving class, of America and Russia. It is, the Word of God tells us, a matter of black and white and God, of ruling class and serving class and God, of Russia and America and God. And that is an altogether different matter. No bi-lateral solution, no bi-lateral adjustment, will do now. There is a third party to be satisfied. All this, natural ethics knows nothing about, can know nothing about; for it is not discernible except to God-created faith. Faith knows it; it has heard it from the Word of God recorded in the Bible. But the Bible does not stop there; it says something more. It views the triple relation—for instance, black-white-God—in Jesus Christ. The God here is the same loving, gracious, redemptive Father. He is the Father of the black and the Father of the white. He has created both of them, loved both of them, provided for both of them, redeemed both of them. There is no difference between them. They are children of God, brothers in Christ. This is the Word of God speaking. Natural ethics cannot say that; it knows nothing about it. Faith knows it; it has heard it out of the Bible. The Bible is the foundation for teaching like that; for that is Christian teaching. And if anyone thinks that such a concept is of no practical value for life, for daily living, let him think again. There is dynamite in such doctrine, dynamite enough, if used, to blast personal prejudices, and social structures, and national politics, and whole philosophies to smithereens; and to construct, if not a new heaven, at least a new earth. In every spiritual, moral, social relation, with its ten-

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sions and its problems, let the Bible start you here: I, redeemed child of God—my Father—my brother, redeemed child of God. Then pursue, with all the knowledge and skill you can command, the solution of your problem. You will find an answer different from any which human wisdom can discover or devise.

Is this still too remote from life? Something even more specific is wanted? Let's take a very critical problem of our own age, one suggested by the Convention theme of today—the home. It is breaking down. There are evidences aplenty to confirm this. The home must be saved. Immediately the social sciences set to work to study it. A great many factors are identified, examined—personalities, family background, health, interests, education, sex, work, housing, finances, religion, and others. Conclusions are reached, applied. And a tremendous amount of good is done. The findings may even be carried over into church-school lessons, for proper application to children, to adolescents in their courtship days, to young married couples, to parents. All this, good. But when this kind of program has had its full say, and has made its largest possible contribution to the saving and strengthening and enrichment of the family, there will still be something to say that only the Word of God, recorded in the Bible, can say.

What this is runs something like this: the home, the family, is God's creation, a divine institution, a holy estate, not merely a socially developed group. Marriage, which initiates it, is a religious act, a sacred act, not merely the entering into a social contract. Into the marriage enter, not two, a man and a woman, but three, a man and a woman and God. And by God's redemptive presence the two are hallowed, and their relation is hallowed, and all their relations within the relation are hallowed. Into this relationship another may come, a child. It is not the product of merely natural human forces; it is a creature of God. Thus, it too is sacred; and all its relations with its parents and theirs with it are sacred. And should another child be born, then there are new relations, as sacred as all those already there. You see, this family is something entirely different from any sociological family you have read about. There is a Presence that makes it different. Of course, all the biological and sociological and

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psychological factors are still there. The human necessities will be the same. The parents will have to work to provide for their home. Financial obligations will have to be met. Educational processes must be set in motion. Differing personalities will need to be understood and sympathetically dealt with. There will be problems. There may be tragedies. But the Presence will make this home something that no home without Him can ever be. Science may save the home as a social unit; only Christianity can save it as a holy estate ordained of God. Such is Christian teaching; and the Word of God, recorded in the Bible, is the foundation of it.

I hope that it is now clear that the Christian faith, the creation, and cultivation of which is the objective of all Christian teaching, is not unrelated to life. It touches on life, enters into life, transforms life at every point. It brings something to life, something of incomparable significance and worth, that nothing else can give—no philosophy, no science, no natural religion, no art. It is a power. Sometimes it is a revolutionary power; but always it is a redemptive power. Even when it appears to be destructive and damning, it is redemptive. It may burn with wrath, but the wrath is only a consuming love.

And I hope that it is now clear that when the Bible is the foundation of our teaching, truth, not to be found elsewhere, is brought into life and made available for its inward and outward transformation. As God speaks through His Word to men, and they respond in faith, God's divine family is reestablished and all life is sanctified.

A REAL RELIGION, INDEED!

"If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like the Negroes do—that would be some religion!"

Apostolic Review

Educating Toward a Christian World

By R. B. MONTGOMERY*

OUR goal is a Christian World. Other objectives are but steps toward this ultimate end. In other days this goal was thought of as a far off, idealistic dream. We may not be near its realization today, but its achievement has become a matter of pressing necessity. It seems clear that we cannot gain a friendly, peaceful and unified world by following our selfish ways. It is dawning upon human intelligence that in the Christian way of life we find our truest and most realistic solution to our world problems. That basic religious faith which has been narrowly interpreted by some as primarily a guarantee to life in another world has now become accepted as the only hope for any world. We had seemingly thought we could take care of ourselves without God in this life and only wanted God to take care of us after death. However, God is essential in all of life.

Our Christian faith with its doctrine of the Fatherhood of God demands the unlimited practice on earth of the Brotherhood of man. In this faith and in this practice alone shall we find security on earth and assurance of heaven. This is not new doctrine. It is as old as the prophets of Israel and the spoken message of Jesus of Nazareth. It is this truth of the gospel that makes men free and that keeps them free. It is this way of love for our fellowmen which leads to fellowship with God. All other ways lead only to confusion, frustration, division and death. To this fact human history bears full and undeniable testimony.

A Christian world is a world of Christian people, of people who practice in all affairs and relationships of life the teachings of Jesus. Thus, a Christian world when achieved can never be a static world. It will always be dynamic, progressive and saving. How are we to attain a world like this? We cannot inherit it, as there has not been and is not now a Christian world to inherit. We cannot buy it with our money for the qualities that make a

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Christian world are not sold in the market place. We cannot conquer it by war or by physical force since men of violence cannot capture its spiritual qualities. Since these are the major methods which we have employed, and still employ, to secure what we want and since they will not work in creating a Christian world we find ourselves greatly bewildered.

There is an approach which man has used throughout history and continues to use that has great possibilities for this stupendous task. In fact, this approach has proven itself sufficient to secure whatever ends man may employ it for if he employs it with serious and determined purpose. This approach is education. Humboldt said, "Whatever you would put into the state you must first put into the school." A generation ago Benjamin Kidd developed the thesis in his book *The Science of Power* that the course of life in a nation could be completely changed in a single generation through education. In recent years we have seen this thesis demonstrated as true in a rather convincing manner by Hitler in Germany.

However, education is a neutral instrument. We have to put into our educational program whatever we want in life. Education is just the method of putting into life what we want in life. This too is not a new discovery. This understanding about education has been known since the beginning of teaching. Education has been and is now in the hands of men. Men of different purposes have used it and do use it to serve their specific and peculiar purposes. The use of education for selfish ends and ulterior motives has always been, and still is, deplorable and sinful. Whatever it has been used for in the past, education must now be turned to socially constructive and Christian purposes or the future will reap increased tragedy of unimaginable horror.

In America we have developed an educational system that in organization and outreach is phenomenal. It has startled the world by offering educational opportunities to a high percentage of our people. This educational program has contributed greatly to our scientific, technical and industrial advance. It has helped us to develop a high standard of living and to become a nation of fabulous wealth. This great educational system is now being

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weighed in the balances of God. It is being found to have measurably failed in creating moral and spiritual foundations for life. The home is deteriorating, crime is increasing, citizenship is paralyzed by indifference, and religion is passed by as a non-essential.

The causes of these conditions are many. Not all the causes underlying these conditions are easy to see clearly or with great certainty. However, back of the rapidly growing secularization of life—the leaving of God out of account in human affairs—stands our secular education. We have not put religion with its basic human values in a central place in our schools. This fact applies not only to an omission in our public education but also to a great deal of our private education.

The Committee on Religion and Education of the American Council on Education recently released a report on "The Relation of Religion to Public Education." This report, which is based upon a careful and thorough study, has these disturbing sentences in its opening paragraphs:

In modern times the values originally associated with religion have been largely dissociated from religious sanctions. Religion continues to evidence itself in fundamental beliefs, in a mood of reverence, and in specifically religious observances. Yet religion has largely lost its significance for many areas of human activity. Politics, business and industry, and the broad patterns of group behavior are no longer responsive to definite religious sanctions, however, much of the forms of religion continue to receive traditional respect. This is the expression of secularism in recent history, not a denial of religion, but denial of the relevance to the major activities of life.

The report goes on to say in a more concrete way that:

The concept of "economic man" and the contemporary slogan "business is business" are expressions of the changed outlook—They strikingly illustrate the secularist trend. . . . It is a matter of common observation that attempts on the part of the pulpit to influence political action, even in entirely non-partisan fashion, have called forth admonitions to "stick to the gospel." It is the essence of secularism to render religion innocuous by isolating it from practical affairs.

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The Committee after examining thoroughly and thoughtfully the place of religion in public education in their concluding section have these sentences:

Religion is either central in human life or it is inconsequential. . . . Let us abate none of our enthusiasm for scientific knowledge and useful skills, but let us remember that only a strong faith that can resolve the perplexities of life and a lasting commitment to high purposes will make education complete.

This secularism is the expression of our modern paganism. It has taken religion out of life. When religion is taken out of life, out of its place of centrality in life, there is no vital religion left. Religion can only exist incarnated in human life. Religious institutions can and do exist in a secular world. Religious institutions may and do thrive in luxurious fashion in secular society with ornate churches, lovely music, elaborate ritual and pretty sermons. Religionists, people who do not live religion, may be the chief patrons of such religious institutions.

A colleague speaking to me about a mutual layman friend who is prominent in business affairs remarked, "He is as good a Christian as he knows how to be." My colleague and I felt that our friend in his business relations was not too good a Christian. It was our judgment that he had never understood that the spirit and teachings of Christ must take preeminence in his business affairs. He is not a lone figure in this respect in our churches or in our society. He is just an illustration of how most of us attempt, often ignorantly, to live as Christians, but miss the saving experience of religion.

Our forefathers seemed to have deep and true insights into the basic human needs. They understood in their day the nature of man and the use of education in making him a religious person. They put religious teaching into the central position in education. They insisted upon the Bible and religious teaching as core subjects in the curriculum of the schools and colleges. They provided large offerings in Bible, and other religious subjects in the early colleges. They led in the establishment of professorships in religion. This beginning led the Disciples of Christ at a later time to pioneer in the establishment of Bible chairs, religious

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foundations and schools of religion on State colleges and universities campuses. These were expressions of the prophetic conviction that education without definite religious teaching is incomplete.

THE CHRISTIAN COLLEGE PROGRAM

The Christian College accepts in its program of education responsibility for attempting to do four things with and for its students.

1) It makes every effort to teach its students how to think. The development of a young person's intellectual abilities is a first demand of education. Persons whose minds have not been alerted, whose curiosity to know has not been aroused, whose critical insights have not been sharpened, and whose approach to problems does not seek logical and constructive solutions cannot be counted among the educated.

2) The Christian College goes beyond teaching its students how to think and presents them something to think about. It lays before them their total cultural heritage for their examination and evaluation. It aids them in a critical consideration of contemporary life. It explains and defines the conflicting philosophies, theologies and theories held by leaders and groups in every part of the world and in every area of life.

3) It guides the students through the confusing maze of knowledge to some constructive principles and Christian conclusions. The Christian college has a philosophy of life that is based upon Christian teaching and it is obligated to reveal in positive fashion the relation of all knowledge and all problems to this Christian philosophy.

4) The Christian college has not completed its work for its students until it presents in some way or ways the challenge for the dedication of their lives with all their abilities and all their powers to Christian service. These demands of Christian education are inherent in Christian faith and cannot be evaded or escaped. Dr. Floyd V. Filson has appropriately and vigorously pointed out that:

If Christianity is true it is demanding, with regal claim it asserts its right to complete control of life. It is more than a cultural addition, a socially uplifting force, or an aestheti-

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cally satisfying activity. If this is true it is a flaming faith, a comprehensive loyalty, an inclusive commitment. A Christian college can and must present it as such.

I believe this was the program and the purpose of our founding fathers when they first made religious teaching a core subject in our colleges many years ago. They thought of religion as a subject to be studied in order to gain accurate religious knowledge by which to live. When they put religion into the college curriculum they did not set up religious majors for vocational ends. They were rightly concerned about giving the maximum Christian teaching for every student. This is what they meant and what we should mean by Christian education. However, I fear that in these latter days their keen and deep insights at this point have been lost, at least partially, by us. We have tended to departmentalize religion and to give a vocational connotation to Christian education. To do this is to secularize our Christian colleges and to do an injustice to all our students. Christian education for all students in whatever fields they may be majoring is the only definite and effective way to overcome the pressures of secularism in education and in life.

The placing of emphasis upon the teaching of the Bible and religion in the colleges by our fathers was one of their basic and most fruitful approaches to Christian Unity. Their teaching of the Bible was historical rather than theological. They sought to present the message of the New Testament as the sufficient guide to Christian living. In the main our Christian Colleges have followed this purpose in the teaching of the Bible and religion. It is important that we do so now, for our colleges must keep clear in the minds of their students our mission for the unity of the church. The need for a united church in our world now is more imperative than we are aware or dare admit. We would agree with E. B. White when he says, "Clubs, fraternities, nations, these are the beloved barriers in the way of a workable world." But we would add to his list of "beloved barriers" the most pitiable and deplorable of them all—religious denominationalism. Humanity is struggling painfully to unify its life and become "one world." The church must blush, yea even weep, for it has no compelling light and no convincing example of unity to hold

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out to humanity in this dangerous hour. No "veto power" and no stubbornness in international conference can excel these repulsive qualities in religious denominationalism. This condition is a challenge to Christian education. Our colleges dare not forget our commitment to the cause of Christian unity.

THE COLLEGE AND THE CHURCH

I raise here the question of the relationship between our colleges and our churches. Are they independent of each other? My answer is an emphatic NO! Are they interdependent? My answer is an equally emphatic YES! These institutions—colleges, universities, colleges of the Bible, Bible chairs, Foundations, Schools of Religion—are the church working at the task of Christian Higher Education. These institutions perform a singularly important and unique service for and to the church. They stand at the center of the church's life and activity. On every side, from the Christian homes and local churches, come aspiring young people to the college gates. They come with their credulities to have them grow into mature faith. They come with eager minds to search after knowledge and truth as they develop a dependable philosophy by which to live. They come with burning hearts seeking a cause big enough and holy enough to demand their all and to have pointed out to them many fields ripe unto harvest with a divine voice asking, "Who will go for me?"

Then the order changes and out of the gates of the college in every direction go young men and women poised, keen, strong, noble, sensitive and courageous. They are eager now to take their place and do their share to make a dream come true—the dream of a Christian World. Coming to meet them are churches seeking ministers and religious education workers, mission fields seeking sturdy leaders to carry the Christian message and light to far places, schools seeking teachers who love little children and youth, business firms of every type seeking skilled men of character, hospitals seeking persons competent and sympathetic to give comfort and healing, states seeking noble men for public service to match their mountains and their plains and homes seeking parents for unborn generations.

The Christian colleges are the responsibility of the churches.

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Colleges can die. Many Christian colleges have died. Christian colleges may still die. They die because the churches were not responsible for their life. The Christian college cannot survive without a Christian constituency that understands its function and that gives it patronage and support. A secular or non-Christian society may support secular education but it cannot be expected to support Christian education.

The Christian colleges are within their rights when they ask for and expect the patronage and support of Christian people. It takes a great amount of money to build and maintain colleges. Students do not pay operating costs. Endowment funds must be built up to supply income to supplement student fees. All building expense must come in outright gifts.

In turn the Christian colleges have a responsibility for the churches. Churches can die. Many churches have died. Churches may continue to die. Some of them have died due to lack of leadership. It is a responsibility of the Christian college to educate leadership for the churches. Leadership in the pulpit and leadership in the pew.

If the Christian college is going to educate toward a Christian world it must have a large measure of freedom. It will have to be exploring and living Christian truth and following Christian vision not yet seen or accepted by society or our present church. This is essential to the education of prophetic and progressive leaders. If it is denied freedom to think, to experiment, to teach truth, it can only educate priests for the status quo. This would end in a deadening conformity. The church must provide the constituency which will give freedom to its colleges. It must resist the pressures of secularism and reaction from whatever source they may arise with an attempt to suppress the spirit of inquiry which is the condition essential to Christian progress.

Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, in an address recently on the campus of a great Christian college gave a warning of these influences. He said:

State colleges and universities have frequently been jeopardized by the arbitrary acts of those who hold political power. When that time comes, the private institutions must be the counter-acting agencies to keep the light of freedom burning.

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After citing recent happenings in Georgia, Louisiana and Texas as illustrations of political interference in education Dr. Fosdick goes on to say:

I have known private institutions that were themselves terrorized by illiberal boards of trustees and others that were so dominated by the conservative prejudices represented by the trustees or their alumni that the spirit of free inquiry was discouraged, discussion about fundamentals of our social or economic order was considered in bad taste, and a pall of apprehension and conformity hung over the teaching staff.

There is perhaps too much complacency about this matter on the part of private institutions. They need to examine themselves to make sure that the freedom which they enjoy from political interference is not nullified by other types of interference, equally demoralizing.

With freedom guaranteed, the key to the successful functioning of the Christian College is an effective Christian faculty. Faculty members must be well educated and competent in the fields of their teaching responsibilities. They must, also, possess wholesome personalities. Beyond this, faculty members in a Christian college must be persons of positive Christian faith who of their own volition are active and useful members of the working church. Their lives should always give strong testimony to the things of religion for which the college stands. Moreover, every faculty member in a Christian college should in his teaching field relate effectively the subject he teaches to vital Christian truth and religious life.

The central figure on the Christian college campus is the student. The entire college organization and program exists for his growth and development. We have often thought in the past, and may still think, of education as a classroom activity. But outside the classroom the student should always be in experiences on the campus which are planned as a part of his total education. The Christian college should lead its students in democratic living in as inclusive a fellowship of international and interracial character as it is possible to provide. If we are educating our students with their eyes toward our goal of a Christian world we must expect them to take seriously our Christian teaching. They will become impatient with our hesitancies and our faltering steps

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in the direction of our goal. Our youth are inclined to accept Jesus' way of life as they see it through their clear eyes that have not been colored by prejudice. They must be free to experiment with Jesus in Christian living.

Last fall an intelligent and outstanding upperclassman came to see me on a unique mission. He came representing a sizeable group of our upperclass students. He said that they had been meeting and seriously discussing their observation of prejudice, selfishness, injustice and oppression in our society in the light of Christian teaching. He then announced quietly that they had decided to begin living Christian brotherhood. Then he asked me this disturbing question. "What limitations are you going to put on us?" There was only one reply I could make, "There are no limitations." It was a dangerous thing to say. But Jesus said his way of life was dangerous. This was one group typical of Christian youth everywhere responding sincerely and realistically to Christian teaching. Through them and their life there is hope of a Christian world. Decisions of this kind on the part of youth who dare live their Christian faith will create tensions with the world and possibly with the church for themselves and for the Christian college that educates them. The Christian church and Christian people who really have the purpose to create a Christian world must and will love these daring youth and bless them and create a warm fellowship for them.

Our goal is a Christian world. The church is commissioned to go and make disciples of all the nations. The Christian college is the recruiting center of the church. From the Christian college educated youth go out prepared to take their places as responsible Christian leaders in every walk of life to live a courageous faith and to give substance to the hope for a Christian world.

Religion and Science

By ROBERT A. MILLIKAN

WHEN each is correctly understood there is no conflict between religion and science. The greatest leaders in the field of science, upon the one hand, and in the field of religion, upon the other, bear testimony to this statement.

Everyone is agreed that the greatest scientists from 1650 to 1920 are Newton, whose life centered about 1680; Faraday, living about 1830; Maxwell, 1870; Kelvin, 1890, and Raleigh who died comparatively recently. These were earnest seekers after truth and yet *everyone of them has been a devout and professed follower of religion.*

At the height of his powers Kelvin wrote: "I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism." Later he wrote, "If you think strongly enough you will be forced by science to a belief in God, which is the foundation of all religion."

Just as strong a case can be made by turning to the biographies of any of the others mentioned. If one says I am only mentioning physicists and Englishmen I refer him to the Frenchman Louis Pasteur, the peer of all biologists. Of him his biographer says, "Finally let it be remembered that Pasteur was a deeply religious man."

A similar testimony is obtained when one turns to the most outstanding and most inspired religious leaders. Jesus himself said, "You shall know the truth and the truth shall make you free." He never taught anything which would array him on the side of those who would see antagonism between scientific truth and the deepest spiritual values.

St. Augustine warned against religious leaders of such narrow insight as to make religion a laughing-stock by the presentation of an antagonism which did not exist.

The contribution of science to religion was shown by Henry Drummond. All the outstanding religious leaders now living have seen science and religion as twin sisters which are cooperating in leading the world on to better things.

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My argument is that there can be no conflict between science and religion if the greatest minds in the two fields have not seen such a conflict, and have clearly stated that there is none.

Secondly, we want to show why in the nature of things there can be no conflict. This becomes clear when one defines for himself the place of science and the place of religion in human life. The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion is to develop the consciences, the ideals, and the aspirations of mankind. Science without religion may become a curse but science dominated by the spirit of religion is the key to progress and the hope of the future.

All that is vital in Christianity has remained untouched by the most complete revolutions in religion. Churches are doing for us now what they were doing during our childhood, namely, stimulating us to right conduct, and developing our ideals and our inspirations.

A scientific way of finding the heart and center of the Christian religion is to observe what is the element which is common to all Christian churches in the United States. Doing this will show that it is the life and the teachings of Jesus which constitute all that is essential to Christianity; that the spread of his spirit of unselfishness, of His idealism, and his belief in the brotherhood of man and the Fatherhood of God is the great purpose of the Christian religion.

Your and my conception about God must in the nature of the case be very indefinite. I do not quarrel with one who says that God to him is the Soul of the Universe, for spirit personality, and all these abstract conceptions which go with it, like love, duty and beauty, exist for you and me as much as do iron, wood and water.

But if you identify God with nature you must perforce attribute to Him consciousness and personality, or better, super-consciousness and super-personality. You cannot get these potentialities out of nature and so materialism, as commonly understood, is an absurd and irrational philosophy.

Although you may not believe in some particular conception of

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God which I may give expression to, every one who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence, bows his head in the presence of the God who is behind it all. I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God.

There is much in life which tends to make us pessimists. Good and righteousness do not always triumph. Is existence worthwhile? Are we going anywhere? Jesus and modern science answer in the affirmative. Jesus taught the goodness of God. Science is bringing to light the fact that things do not happen by caprice but this world is governed through law. "Whatsoever a man soweth that shall he also reap" is taught by physics, chemistry and biology as well as the Bible.

Science, then, teaches that God is good and furnishes man with the most powerful of motives to fit in with the scheme of goodness which God has provided in nature. It teaches that disease breeds disease, hate breeds hate and dishonesty breeds dishonesty, that the wages of sin is death, and on the other hand that love begets love. It teaches that violation of moral and physical laws leads to misery.

In closing I wish to present a situation and a question. When the Titanic was sinking and passengers were moving toward the life-boats, the cry went up, "Women and children first." Men stepped back and were drowned. Why? You answer, it was the law of the sea and men preferred to die rather than to live after having broken that law. After the wreck two men were clinging to a floating piece of timber. Because it would not support both one voluntarily let go and sank.

Heroism like this happened often during the war and happens in peace times. Why? Because men and women rather die than be conscious of having played the coward.

Why are most men like that? Because they believe in God. This is the obvious inference from the fact that men are willing to die for a cause. They may not be sure of personal immortality but they do know they live on in memory and influence.

Or, men who have hero stuff in them believe in God in "A Power in the world which makes for righteousness." Without

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that belief there is no motive for heroism or self-sacrifice, nor any such thing as "the development of the consciences, the ideals, and the aspirations of mankind."

If there be a man who neither through religion nor science has come to feel that there is a meaning to and a purpose for existence, if there is such thorough-going pessimism in the world, then may I and mine be kept from contact with it. If the beauty and the purpose of this life as revealed by both science and religion are all a dream, then let me dream on forever.

THE SMALL COLLEGE

An institution is not great because it is large or because of a huge enrolment. It is not great because of its large endowment or its large legislative appropriation. It is not great because of its unbeaten teams or because of its new gymnasium. Indeed, there are many colleges in this country that command far higher respect than many large universities.

Invariably one finds there a faculty composed of men who love learning and who delight in teaching. Their salaries may not be high but they know that the institution always has first in mind their welfare. They are satisfied to invest their lives in such an institution. A few men leave, tempted from time to time by higher salaries, but more often, perhaps, to become associated with universities whose finer libraries and excellent scientific equipment are indispensable for the proper cultivation of some abiding intellectual interest. It is always a surprise, however, to witness the holding power of the really first-rate small college.

Such colleges, too, where there is to be found in abundant measure the things of the Spirit, have a tremendous drawing power among parents and students extending from generation to generation. Indeed, it is an honor in itself to win admission to such institutions.

—From Studies of Higher Education in the South,
reprinted from the *Associate Reformed Presbyterian*.

Regeneration in the Light of Scientific Research

BY THE LATE H. E. DANA*

SINCE the protest was made against Columbus for seeking to prove that the earth was round, and since Galileo was condemned for announcing his discovery that the sky was not a solid firmament, religion has been wary of the findings of science. Especially is this true as we consider the doctrine of regeneration.

There still lingers in the Christian mind a strong disposition to regard regeneration as primarily a creedal dogma, to be safeguarded by the authority of the church. One had as well think of safeguarding the warmth produced by the shining sun at noon-day. Regeneration is not fundamentally an issue of theological controversy, but the interpretation of a manifest phenomenon of Christian experience. The word inescapably carries with it certain theological associations and connotations, but essentially it is the designation of a transformation of consciousness and conduct which is a demonstrable fact in human life.

Like every other real fact, this fact is subject to rational interpretation, and has therefore become the object of scientific study. There are three points of view from which we may explain a phenomenon of experience, neither one of which destroys, or even encroaches upon its validity as a real fact of religious consciousness. These three viewpoints are the historical, the psychological, and the doctrinal. It is a mistake to suppose that either must be taken to the exclusion of the others. When properly discerned there is essential harmony between them.

The historical viewpoint involves the application of the science of comparative religions. This treatment discloses some facts which at first are startling to the evangelical student. Such a student finds himself bewildered and unsettled when he discovers that regeneration has been a tenet and an experience of pagan religions. It is disconcerting to learn that Mithraism was preach-

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ing regeneration not far from Tarsus when Paul was but a lad, and that Orphism claimed such experiences before the great Apostle ever touched the Greek world.

Some have leaped to the hasty conclusion that these findings have invalidated the Christian doctrine of regeneration. But such a conclusion is obviously erroneous. That such an experience and conception have been true of pagan religions only means that the religious nature of man is fundamentally susceptible to a change wrought by religious influences. Many aspects of experience are common to various religions. The idea of sacrifice is present in nearly all religions. This only means a fundamental sense of sin and unworthiness inherent in the religious nature of man. There is likewise inherent in the religious nature of man the capacity for moral and spiritual change, such as is involved in regeneration.

The comparative value of the experience in the various religions is determined by the nature of the factors employed to produce it. In pagan religions these factors are predominantly ritual and ecstasy, and offer only a slight degree of transformation in character. The creative factor employed by the Christian religion is faith in God as revealed in Jesus Christ and proclaimed through the message of the Gospel. The superiority of the Christian experience needs no proof.

From another angle it is supposed science has made a destructive attack upon Christian regeneration. This other supposedly menacing viewpoint is psychology. Some ardent evangelicals are deeply averse to the very term, and denounce the whole procedure as diabolical.

Especially do many devout Christians feel that the whole question of the psychology of conversion is a mire of heresy. They announce dogmatically that they believe that the Holy Spirit is the source of salvation, and not psychology. This is a false antithesis. The Holy Spirit is the source of regeneration, and psychology is the medium.

There can be no dispute that in conversion definite psychological factors are brought into action—perception, memory, emotion, will. A really intelligent comprehension of this vital aspect of Christian experience requires a recognition of these psychological

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processes and the principles of their activity. The manifest phenomena of conversion experience vary with different individuals. One is moved by terrific emotion, while another responds very calmly. One Christian can tell you almost the exact minute when he was saved, while another equally pure and devoted must designate a period of weeks or months—or even years—when the gradual transformation took place. These phenomena of experience are not random accidents. They are due to temperament, environment, past experience, heredity and training—psychological factors.

Then must the Christian abandon his faith in the miracle of regeneration, and consign the experience to the realm of mere psychological reaction? No. These psychological processes are the means in regeneration, the gospel of Christ is the creative cause, and the Holy Spirit is the dynamic cause. Have we any factual reason for believing that the Holy Spirit is the originating factor in Christian regeneration? Yes, for when the Holy Spirit's part is repudiated the typical experience cannot be produced. It is a matter of simple fact that those who depend alone upon psychological and social factors for moral and spiritual betterment never produce the distinctive results characteristic of Christian regeneration. When the Holy Spirit is denied, he ceases to function. But it is no reflection upon his ministry to recognize the natural means and processes which he employs. There is no necessary conflict between the Holy Spirit and psychology.

We are now prepared to approach with a sense of intellectual security the doctrinal viewpoint. We would keep it clearly distinct from the dogmatic or the creedal. We are not seeking to defend a creed, but to point out a rational interpretation of fact. It is doctrine and not dogma in which we are interested. The Christian doctrine of regeneration is not the mere formulation of a theory into a logical statement, but the contemplation of a fact of experience in the light of religious faith.

As Christian faith contemplates this fact of religious experience, it incorporates certain distinguishing elements in its explanation. It observes that the experience is produced by the impact of the gospel upon human conscience; as a result of the preaching

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of the gospel there arises a sense of need which we call conviction. Conviction is not merely theology: it is conscious experience, and an experience which follows upon a proclamation of redemption in Christ—the message of the cross. The response of an aroused conscience takes the form of repentance and faith and confession. Again we are noting facts of conscious experience and not theories of metaphysics. As a result of these conscious and manifest reactions there comes a moral and spiritual change which Christian faith regards as produced by the ministry of the Holy Spirit.

This explanation is not in any necessary conflict with the most rigidly scientific application of both historical and psychological principles. Historical investigation has disclosed the inherent susceptibility of man's religious nature to the factors of moral and spiritual change. Psychological treatment interprets the human processes involved in the change. The doctrinal explanation proposes an adequate cause for the change. All three of these methods of approach are in rational harmony, except to one who prefers to find conflict.

CLERGY QUALIFICATIONS

In answer to a Yale student, Dr. Grenville Kleiser said: A clergyman should have—

The innocence of a lamb.
The wisdom of an owl.
The cheerfulness of a cricket.
The friendliness of a squirrel.
The complacency of a camel.
The adaptability of a chameleon.
The diligence of a beaver.
The vision of an eagle.
The patience of an ox.
The endurance of an elephant.
The tenacity of a bull-dog.
The courage of a lion.

Toward a Christocentric Higher Education

By B. O. CHRISTENSEN

BECAUSE of present social and international chaos a Christian educator naturally calls attention to what seems to him to be a fundamental defect in modern education. We suggest that modern education and culture are failing because they have failed to take adequate cognizance of human sin. As Christians we cannot do otherwise than insist that the deepest need of man is the wholeness that comes from being rightly adjusted to God. Every honest man feels he is not sufficient to himself, and his heart cries out to the living God who can meet his need. But sin separates him from God and from his own best self. It is in the light of this fundamental experience of sin that the Fact of Christ stands out in its true perspective as the central solution to the whole problem of man's existence.

J. R. Oliver concludes his *Psychiatry and Mental Health* this way, "I cannot end this book in any better way than by bringing you through our long discussion . . . out into the light that beats so clearly, so cleanly, upon the figure of the Divine Psychiatrist, the one Great Physician of the soul. . . . If you and I could continue with Him—then we could put all these chapters of mine in the fire and might throw in with them all the books on moral theology, all the books on marriage and birth control, all the machinery of prohibition, of condemnation, and of regulation that have come down to us from the Ten Commandments and Jewish law."

Man needs forgiveness and a place to stand if he is to move the world. Non-Christians are looking for such a place to stand. This place the Christian finds in Christ.

In Christian general education the basic integrating factor is a personal dedication to Christ in vital faith. Such dedication must be voluntary, but the student can be prepared for it by the living example of teachers and fellow students. The personal dedication may even be made after school years.

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Faith in Christ is a living relationship to the Living God. Such a faith gives purpose and direction to personality. It is a dynamic, transforming spirit, taking possession of the whole man and "bringing every thought into captivity to the obedience of Christ." This brings peace to the soul—a peace that is power. In the words of Augustine, "Thou hast created us for thyself, O Lord, and our hearts are restless till they rest in thee."

An objection that will be raised to this conception of education is that a soul for whom the central experience of life is repentance is a weak soul. This calls attention to the point at issue: Is human nature naturally good, or is it in need of the grace and forgiveness of God? Here is the point of cleavage between "modern" and Christian education. Max Scheler defends the thesis that "not only is the rhythm of guilt and repentance an integral and necessary part of the life of mankind, but the pathway of penitence leads both the individual and the race to a higher plane of existence than would otherwise have been possible."

The real and pressing need for some kind of unified outlook in present-day education may be gathered from a recent book written in collaboration by seven outstanding educational leaders. The authors speak of the development which has gradually given us a "curriculum containing a bewildering variety of more or less unrelated subjects." And they say "the compartmentalization previously referred to becomes a means for concealing from the student the things he is most in need of knowing, if he is to live an intelligent life. The various elements in their education tend to neutralize one another, and so the final result is apathy or intellectual and emotional paralysis." The volume shows the need of a comprehensive and consistent world-view as a basis for the educational task. The principle of "experimentalism" is suggested as a solution. But this too is incompatible with a Christian educational philosophy concerned not merely with the flux of time but with the unchanging God and the Word from eternity.

There is a Christian approach to every subject. This approach must be found by every teacher in a Christian college or he must be adjudged an unprofitable servant.

Absolute honesty in dealing with all the materials to be studied is of great importance in the quest for a Christian world view.

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Lack of honesty on the part of teachers has wrecked faith on the part of students. In many sections the Gospel has been emptied of its meaning in the name of "honesty." But God is the God of all truth. Our faith must be that truth is one and that it is desirable for truth in all its phases to be known. Failure to harmonize the various aspects of truth must lead to the humble declaration that "we know in part," and that even the inspired "prophecy in part."

Have not the acids of modernity so weakened our faith that we proceed as if our goals were no different from those of the humanist or naturalist? Psychology often ignores the fact of sin; in the study of art and literature God is forgotten; it is little recognized that the building of a strong body is a religious task; and physical science is regarded an enemy of faith rather than an ally. Christian college curricula have been very inadequately integrated with Christ. As a result students have no unified convictions.

The Christian world view differs most from the modern naturalist and humanist in its concept of sin. Dishonest dealing with sin makes the modern man able to do without creeds. Each aspect of education must take account of this in order to integrate our subject matter with Christ.

Psychology, history, art, sociology, literature, science, geology, and chemistry all reveal the wickedness of human nature. In the pregnant words of Emil Brunner: "Truly there is evolution, but it has all been an evolution in sin." Should not the material of modern education be rethought in the light of this statement? Not that Christian education deals only with sin, but its recognition constitutes the "Prolegomena to a Christian Philosophy." Our goal is the "things true, honorable, just, pure, lovely and of good report," but they must be seen against the background of human sin.

Yet modern thought is making some contributions to a Christian interpretation of the universe. Bernhard Bavink in *Science and God* shows how the discovery of radioactivity and allied phenomena has led to the collapse of the mechanistic world-picture which has existed up to the close of the last century. He adds that thirty years ago Christianity was on the defensive—today it is the aggressor. This new knowledge is on our side.

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Others like Eddington, Jeans, Compton, Millikan, Pupin and Dampier-Whethan speak similarly.

In the field of social sciences, Dr. Charles A. Ellwood suggests that college students of today will find the way to Christ through understanding the conditions, needs, and possibilities of men.

Reinhold Niebuhr, after showing that the impotence of modern liberalism is due to its neglect of the perennial sinfulness of human nature, goes on to say: "The Christian analysis of human motives, and the Christian understanding of the nature of sin could be used to throw light upon the motives of men which express themselves in the social struggle."

The books of Nicholas Berdyaen will give both Christian perspective and high inspiration to the teacher in humanistic fields. This Russian thinker defends the thesis that we are witnessing the end of man's five-hundred-year attempts to build his own world without recourse to or dependence upon God. He expects that after the cataclysms of the present years, a new spiritual age will be born. He might with justice be called the Christian Spengler.

So for every area of study there are distinctly Christian pre-suppositions in the light of which the subject-matter takes on new significance. In every field there are riches to be gathered which can be won only at the cost of a brave and honest struggle for truth. This will be a struggle to view all of man's life, yes, all of existence, from the viewpoint of the cross.

Professor Conger expressed the hope that some day there would be a "chemistry of religion." May we say reverently that Christocentric education will involve a serious consideration of the religion of chemistry, i.e., a study of the significance of chemistry in relation to the Kingdom of God. Every subject in the curriculum has Christian implications. "Of Him and through Him and unto Him are all things."

